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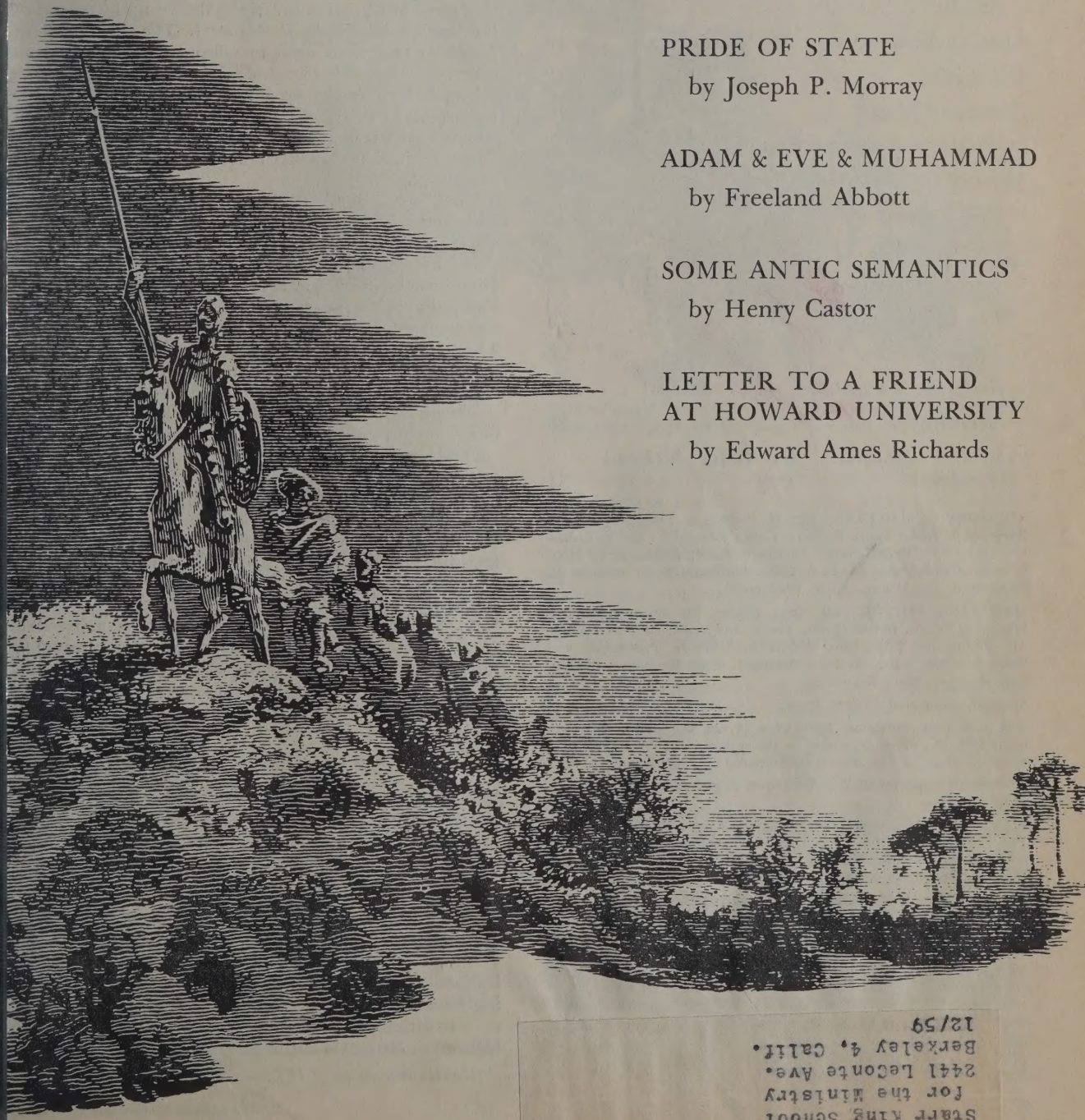

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Open Forum 2

PRIDE OF STATE: By Joseph P. Morray . . 3

LETTER TO A FRIEND AT HOWARD UNIVERSITY: By Edward Ames Richards . . . 6

ADAM & EVE & MUHAMMAD: By Freeland Abbott 7

SOME ANTIC SEMANTICS: By Henry Castor . 10

Editorials 12

Books and Ideas 13

THOUGHTS FOR MEDITATION: By Jacob Trapp 16

News of the Unitarian World . . . 17

The Regions 19

The Churches 20

The Fellowships 22

The Ministry 23

The Laity 25

Religious Education 27

Necrology 29

FRANKLY SPEAKING: By Dana McLean Greeley 31

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Open Forum

STUDENTS WELCOME 'CHRISTIAN AFFIRMATIONS'

To the Register:

As Unitarian students at the Harvard Divinity School, we have followed with great interest the reactions to the statement of Christian principles drawn up by several of last year's students [April *Register*]. The reactions from Australia to Boston seem to reflect an underlying concern . . . about what kind of ministers Harvard Divinity School is turning out for liberal churches. . . . It seems important to emphasize the large diversity of opinion among Unitarians at Harvard Divinity School, of which "The Unitarian Christian Affirmations" represents a small part.

The "affirmations" . . . is a statement of personal faith within the Unitarian framework. It is a challenge to other Unitarians to think out their own faith. . . .

In the present Unitarian student body at Harvard Divinity School [the] . . . range of theological and philosophical opinion runs from Christian theism both within and without the language of the "affirmations," through a more universal theism, to non-theistic humanism. The majority of the Unitarian students are divided about equally between the latter two positions.

We are concerned that a hasty reading of the "affirmations" might spread the impression that Unitarian students have been unduly influenced by the recent "neo-orthodox revival" at Harvard. The orthodox were once concerned about their students being influenced by the liberalism at Harvard. Today the situation has been reversed. However, as any of our orthodox colleagues at Harvard will readily testify, Unitarians here are not giving up their independence of thought. — BERKLEY L. MOORE, CORNIELIS J. BAKKER, JERRY CROSSLEY, FRANK WALKER, JIM MC INTYRE, HARRY M. STOKES, RICHARD KIMBALL, RAY BLAKELY, RICHARD F. BOEKE, KENNETH MAC LEAN, KIMMICH BEACH, ROBERT W. HANEY, STEPHEN W. GRAVES, CHARLES MOORE, RICHARD A. KELLAWAY, CLARK B. OLSEN, TERRY HUDSON, BROOKS WALKER, JACK C. LOADMAN, *Cambridge, Mass.*

'ALTERNATIVE X' FOR MERGER

To the Register:

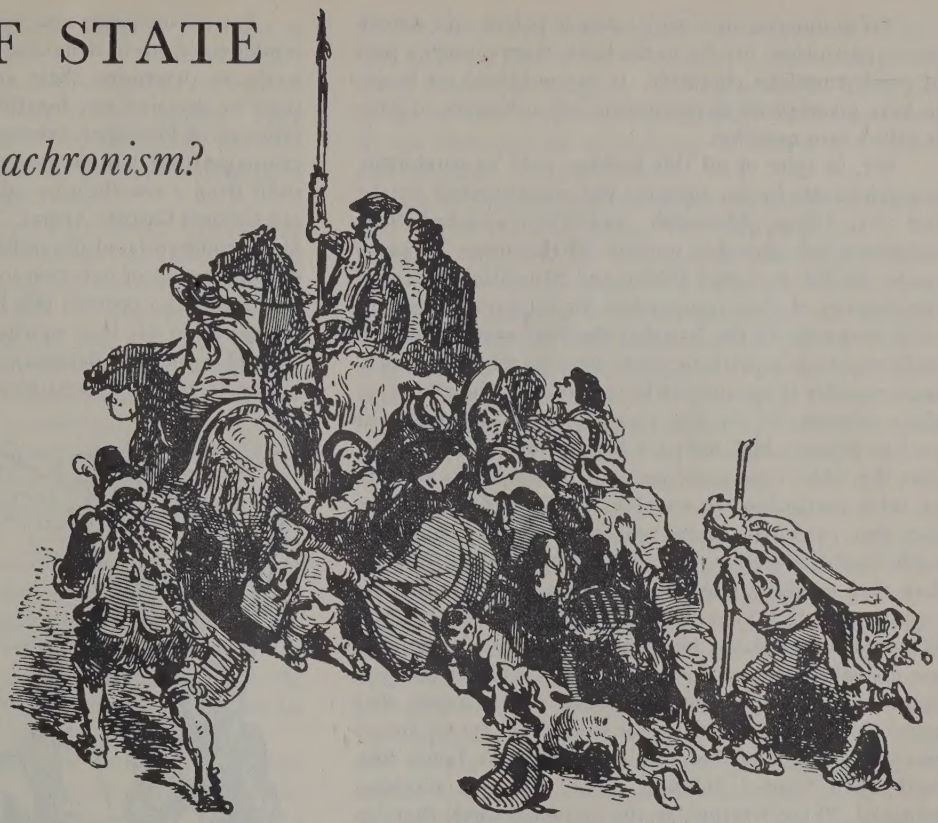
. . . The decision on merger . . . has been stated in essentially Aristotelian yes/no terms. To merge now or not to merge at all. There is a third alternative. . . .

Alternative X includes: maintaining the present organizational status quo; setting up the Alternative X working committee on liberal cooperation; and undertaking . . . programs to bring the two denominations closer together . . . to create a situation in which organic merger

(Continued on page 15)

PRIDE OF STATE

A dangerous anachronism?



Gustave Doré illustrated the edition of Cervantes' The History of Don Quixote *published by Cassell, Petter, and Galpin (London).*

by Joseph P. Morray

Joseph P. Morray, professor of law at the University of California, was graduated from the United States Naval Academy and received his LL.B. from Harvard University School of Law. He has served as a Naval Reserve intelligence specialist and as Assistant Naval Attache in Madrid, Spain, and Asunçion, Paraguay. This article is taken from the introduction to Professor Morray's book, Pride of State, *published May 15 by Beacon Press.*

Patriotism is an established virtue in the American ethic. School books teach it by precept and example. One of the main objectives of the public school system has been to inculcate an American patriotism in the diverse immigrants arriving from other lands. The Boy Scouts in their camps honor the American flag twice each day and take an oath to do their duty to their country. The fame of a young schoolteacher named Nathan Hale is renewed from generation to generation, because he regretted that he had but one life to lose for his country on execution as a captured spy. It is patriotism which crowns the glories of America's greatest heroes, Washington, Jefferson, Madison, Hamilton, Jackson, Lincoln, Grant, Theodore Roosevelt.

Patriot is still a term used on tombstones and statues, a word full of honor and acclaim. And to call a man unpatriotic is an insult of extreme provocation. Treason is abhorred and punished with the most extreme penalties at our command. Benedict Arnold defected, was condemned, and still serves as the warning example of guilt justly punished. The Rosenbergs were electrocuted. It is no less offensive to our morals that a man should prove disloyal to his country than that he should break one of the Ten Commandments. In fact, few of the commandments are as imperiously enforced as the duty to one's country. Adultery is tolerated, but not disloyalty. Betrayal of a spouse can be indulged, but not of the state.

Every candidate for political office knows that a reputation for patriotism is indispensable. Every nominating speech at the conventions refers to its champion as "a great American" or "a great patriot." When the President pins a medal on someone's chest it is usually for conspicuous service "to his country."

The government insists that it is serving the interests of the nation. The opposition insists that it would better serve the interests of the nation. The Secretary of State announces a change in the policy of recognition of foreign governments from a criterion of *de facto* authority to one of "our national interest," and the country accepts this criterion as eminently appropriate.

To summarize in a word what is patent and notorious — patriotism, loyalty to the state, is very much a part of good American character. It is considered an honor to have given proof of patriotism and a disgrace to have it called into question.

Yet, in spite of all this homage paid to patriotism, misgivings stir in our breasts. We are disturbed by the fact that Hitler, Mussolini, and Tojo attacked their neighbors in aggressive warfare in the name of patriotism; by the fact that Hitler and Mussolini destroyed the liberties of their compatriots for the greater glory of their countries; by the fact that the Jews were persecuted in Germany as a patriotic duty; by the fact that Frenchmen consider it against patriotism to relax their hold on their colonies; by the fact that thousands of Americans praised Senator McCarthy for his patriotism; by the fact that the white supremacy councils in the South are sure of their patriotism, as was the Ku Klux Klan; by the fact that patriotism seems not to be wholly compatible with candid, objective reporting of foreign events; by the fact that so many scientists, thinkers, and scholars are suspected of lack of patriotism while the military mind is considered to be the best guarantee of patriotism. We are disturbed by the consequences of the patriotism proclaimed by Father Coughlin. Many of us suspect that patriotism provides a refuge for scoundrels, yet we are no less confounded by that suspicion than was James Boswell when Samuel Johnson made the same shocking remark.[1] "Flag waving" is the common sneer that expresses a creeping cynicism. To Arnold Toynbee, patriotism is "the last infirmity of noble minds," yet Secretary of State Dulles calls it the "virtue upon which the free societies must depend."

We are also disturbed by the conflict that is made to appear between support for international organizations and patriotism. In many parts of the country the use of UNESCO materials in schools is being protested by organizations which stand on their patriotism. Opponents of world government impugn the patriotism of those who support it. Patriotism appears to block the road to closer collaboration between diverse peoples. Given the shrinkage of distance, the awakening of colonial peoples, the increasing destructiveness of war, is patriotism a dangerous anachronism? Or is it still creative and constructive if adapted to the times?

Private citizens cannot receive literature from Communist countries without raising doubts as to their loyalty to the United States. The open mind, the intellectual curiosity to hear all arguments, to examine all evidence, to communicate with all faiths and creeds, is not the habit of the patriot. It is no exaggeration to say that patriotism frowns on philosophy itself as dangerous freethinking which may undermine loyalty to the state. Are we forced to make a choice between patriotism and liberal education?

[1] "Patriotism is the last refuge of a scoundrel." This statement by Johnson in 1775 is quoted in Boswell's *The Life of Samuel Johnson.*

Patriotism seems also to be demanding that we surrender our faith in democracy and in the right of peoples freely to determine their government. For reasons of state we declared our hostility to the freely elected government of President Arbenz in Guatemala. We led the campaign that left his government too weak to defend itself from a rebellion by military forces under Lieutenant Colonel Castillo Armas. The President of the United States congratulated the military rebels on their "historic demonstration of devotion to the cause of freedom." An American who protests this betrayal of democracy raises doubts as to his own patriotism. Does love of country compel us now to deprecate the democracy we thought before to be our special lesson to mankind?

It is also disturbing that patriotism seems not to be strictly reconcilable with the precepts of the Christian faith. The reluctance of American clergymen to insist that we love our enemies is their compromise with patriotism. Christ's message has had to be amended in the American edition to, "Love thine enemy, unless he is a Communist." Is there a duty of hate in patriotism? When Christ justified the payment of taxes with the remark, "Render unto Caesar the things that are Caesar's, and to God the things that are God's," the answer indicated that one could be a good patriot and a good Christian at the same time. But in our day the commands of Caesar have greatly multiplied. The Quakers are at odds with many of them. Must one give up the claim to patriotism when he accepts the pacifist doctrine of the

Quakers? The Reverend Hewlett Johnson is known as the "Red Dean" because he attributes Christian conduct to Communists. His sermons on this topic in the cathedral at Canterbury offend most British people. They certainly would do no less in the United States. Hewlett Johnson is denied the accolade of "patriot" because he is obedient to his Christian conscience.

The obvious conflict between patriotism and the free interchange of scientific information worries scientists, who want to be good citizens, yet know that scientific progress depends on circulation of ideas, mutual help, and cross-fertilization. They are also troubled by the claims of the state to employ their skills and learning in the preparation of weapons of indiscriminate destructiveness. They feel a peculiar responsibility to warn mankind, as only they are competent to do, of the risks of disaster that are being courted. Are their duties to their states, duties of silence and cooperation in the grisly race, superior to their duties to mankind? These problems have given such concern that they are now the subject of study assigned to a commission of the World Conference of Scientists which met in London in August 1955. This commission has been requested "to examine the responsibility of scientists for the direction of their work, the uses to which it is put, and public knowledge of its implications."

Patriotism has been associated with morality. The good man has been thought to make the best citizen. Our generation is not so sure. Judgment on that question depends in part, of course, on one's conception of morality. This will probably include an element of self-control and abnegation. Yet the imperialist modes of patriotism show a collective egoism in pursuit of power and wealth. Is it possible for morality to issue in such rapine? Albert Einstein defined as moral the system which encourages "the free and responsible development of the individual." Can it be said that patriotism is moral in such a sense? Patriotism seems to inhibit both freedom and individual responsibility by inculcating a blind obedience and placing a premium on conformity. Are these abuses faithful to patriotism or a perversion of it, as the Crusades perverted Christianity?

This is the tension which creates the crisis of patriotism. On the one hand, the honorable charge of the idea of patriotism and the favorable traditions and associations with which it dwells in our minds make us long to fulfill its commands. On the other hand, we also feel in our souls the constraint of morality, religion, philosophy, justice, democracy, humanism, and the inquiring spirit of science. When patriotism appears to conflict with these, a split is bound to ensue in the human spirit. If it is true that patriotism is at war with them, we can expect schizophrenia to become our dominant national trait. The emotion of patriotism is indeed powerful. But so are the imperatives which move us to serve these other human ends. If they have ceased to be contributory to each other, but are opposed, then we are in for a bad time. Some will turn traitors to their country in loyalty to their God, to truth, morality, and humanity. Others will make an idol of their country and denounce philosophy, humanism, religion, and the others as dangerous to the security of the state. Still others will be paralyzed by the schizophrenia of wanting to achieve two incompatible goals.

So far we have not seen many examples of either of the two extreme attitudes. We have had only a few traitors. And there are very few, at least in the United States, who want to assure loyalty to the state by suppressing all freedom of the human spirit. In the Nazi and Fascist states, this became official policy. Fascism may be taken as the type of the second extreme, as treason is the type of the first. What we find in the United States as evidence of the crisis is schizophrenia. We still cherish democracy as our ideal, yet we cannot defend it against something called the "national interest." We want the religious conscience to be free, yet we subject the views of distinguished Protestant clergymen to a suspicious inquisition. We know that science can thrive only in an atmosphere of free inquiry and communication, yet we must guard our military secrets from others. We want scholars to do their work without threats from established authority, yet what if that work gives aid and comfort to our enemies? So, we read Professor Lattimore's books and applauded them, then reread them a few years later and pursued him into a perjury prosecution, only to repent and drop the charges. We welcomed Albert Einstein and protected him proudly, until he seemed in his genius and wisdom to be incapable of seeing the threat to the American way of life. So we made the last years of his life so miserable that he finally declared he would better have lived his life as a plumber than as a scientist subjected to such distresses.

We like to picture ourselves as the champions of justice, but on the other hand we need air bases and allies; so, with painful doubts and misgivings we give protection to feudal and despotic governments which declare themselves anti-Russian. If we reread what we wrote and declared about these same governments ten or twenty years ago, we find ourselves condemned out of our own mouths. Yet for patriotism, the national interest, we "unfact" what we wrote before and with determination see the problem in a new way. But all the time we are uncomfortable. Something is wrong inside. Schizophrenia.

Letter to a Friend at Howard University

Dear Monty: I'm writing you to try to free
My mind of shame and cold despondency
Dropped by the daily news and not cleaned out;
Not to transfer them — you'll see what I'm about.
The fact is that I recognize a debt
To Negroes. Now I find it growing yet,
And when I thought some part might be discharged,
The whole is swiftly, cruelly enlarged.

Now that a governor will not deter
But welcomes *les agents provocateurs;*
And clergymen call wives to common prayers
(And they should pray who know the sin is theirs) ;
And business men discuss the way to order
(Though only after some had crossed the border) ;
And Negroes suffer unpoliced assault;
And youth whose courage is their comely fault
Are going under federal guard to school;
What words can make me better than a fool
In the eyes of both? Or what should silence do
But plant fresh rue to eat with seasoned rue?

Not all the burden of the broken law
Falls on the addled men of Arkansas;
The genius for jumping in the wrong direction
Is not the heritage of a single section:
But if jump follows jump with no reversal,
The characters have been picked for hell's rehearsal.
I must say as a Massachusetts man
A kind of separation sickness ran,
Racial or not, in the dark Northeast and East,
And some of the infection scarcely ceased.
Wanting a freedom for themselves alone,
And finding excuse to kill or whip or stone
Or exile those who failed of full accord
With the tetchy agents of the current Lord,
The people found self-righteous separation
Would segregate them out of power and nation;
And the militant minister who felt so right he
Could make a monkey out of God Almighty
Was led to find a much more useful place
In the history of the merely human race.
But one trail there started (though the view may shock)
Stretches from Plymouth Rock to Little Rock.

Whatever it was that Jefferson may have meant
When he held some truths to be self-evident,
Too many, I fear, have added as they would
The words "for white men only" (understood) .
To those who worship their own power's cause,
The letter of the Constitution's laws,
Like the falling maple leaf in gold and red,
Is never so beautiful as when it's dead.

Because the labyrinthine racial lie
Stains so many threads of history
Or runs its pages in invisible ink,
We need a court to stop and read and think.
It's good the court was moved across the street
With "equal justice under law" to greet
The unjust and the just. Those words immense,
Though no one knows the whole and inner sense
Of *equal, justice, law,* to link the three
Carved high and deep for all the world to see
Quickens the soul and tries the secret metal
Of causes the court may settle and unsettle.
They encourage me, they must also spur the court
Not to try how far we can fall short
But to aim as high as the spirit's eye can see
In hope that we might hit the magic three.
If the nation cares to have an aim at all,
This is a bold one, strong, and written tall,
Here on white stone above the glossy yew.
May some live late enough to make it true.

But no, some say. We must weave on, stripe by stripe,

Our social garments styled by racial type:
Two school systems (where it's understood
We can't afford even one that's any good),
And churches two at God's amount of trouble
(For piety consists in praying double).
"They rightly do inherit heaven's graces"
Is dangerous read at once by different races;
"Remember . . . thy Creator . . . in . . . thy youth"
Must be construed by color into truth.
This kind of principle at length prefers
Double-headed laws and governors.
Well, Monty, this is all. The theme's too grave
To treat too solemnly, and so I have
Gone in and out for fear you should determine
That this was not a letter but a sermon.
Sermon or lecture from me you do not need.

Once a double accident decreed
That the same school would let us graduate,
I at a lower, you a higher rate,
But to speak the more important truth that's due
you,
I'd rather go to school not with but to you.
On the chance of catching some new force or wit
And learning from you how to manage it.

From your example I'll not wear a long face
Despite those striving now to win the wrong race.
Though man the articulate rat has planned to quit
The ship and steer through space to try to hit
The moon or star for which he feels more fit,
Man the perdurable cockroach clings to earth
That holds his future as it held his birth.
Too early yet to head for outer space.
This is the year for showing face to face
Our better justice and our earthly grace.

Edward Ames Richards

The poem is addressed to Dr. W. Montague Cobb, professor at the medical school of Howard University, Washington, D.C. He and Dr. Edward A. Richards are graduates of Amherst College in Massachusetts.

ADAM & EVE & MUHAMMAD

Islam's bondage to the word

by Freeland Abbott

Freeland Abbott is associate professor in the Department of History at Tufts University, Medford, Massachusetts. He spent 1953-55 in Pakistan studying changes in Islam.

Islamic decorations were redrawn from Oriental Art *by R. Koechlin and G. Migeon (New York: The Macmillan Co.).*

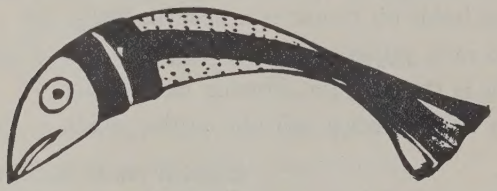
Something of the essence of Islam can be seen if we read the qur'anic account of the mistakes of Adam and Eve in the garden, and think of it in terms of the biblical story. If nothing else, that shows how the strictly unitarian Qur'an — a long composition continually playing variations on the theme of the First Commandment — may be open to a variety of meanings, and, above all, how rich those meanings can be.

The story of Adam and Eve does not occur at one place in the Qur'an. It appears in bits and patches — fragments used to emphasize a particular thought in one place, or to point up a particular moral somewhere else. Stories, as such, did not interest Muhammad; he was concerned much more with lessons that might be derived from them.

If we bring all the pieces together, the qur'anic story of Adam and Eve begins with God's decision to create man as his vice-regent on earth. To that decision, the

angels object: they are afraid such action will disrupt the fundamental harmonies. Whereupon, God teaches Adam the names of all things and then asks the angels if they know those names. When they acknowledge their ignorance, God has Adam tell the names, thus convincing the angels that man is smarter than they. Man begins, then, a little higher than the angels.

One angel refuses to bow down before Adam. That is Iblis. "Why should I?" he asks. "I saw you make man of clay — of black mud. But I was created out of fire, and I am better than he." Only Iblis does not believe in the ideality of man; he is the typical materialist, the devil.



God warns Adam about Iblis; "Don't let him drive you out of the garden, lest you become miserable." But the wiles of the devil prove too great, both for Adam and for Eve. "You can trust me," Iblis says to them. "I give you good counsel, believe me." Adam and Eve are taken in, and both eat of the tree.

The Qur'an does not say what the tree is, but it is not the tree of the knowledge of good and evil; knowledge would absolve man, not lead to his fall.

Thus, Satan — Iblis — makes those in the garden slip from the state they are in. Adam and Eve are tempted and fail. They are thrown out of the garden, and Satan with them. "Get ye down, all ye people," says God, "with enmity between yourselves. On earth will be your dwelling place and your means of livelihood for a time." But God first teaches Adam how to ask for forgiveness, and then He forgives him. "He is the Relenting, the Merciful." Thus, with the expulsion comes forgiveness and the promise that for all who follow His guidance there shall be neither fear nor grief — the qur'anic expression of salvation.

The variations in the account from that of the Bible are interesting. For, while man is made of dust, there is no mention of Adam's losing a rib that Eve might be. While there is a tree, there is no serpent; while there is a woman, she does not tempt the man; and, while there is an exile from the garden, it is not really presented as a punishment. Travail is no punishment for the woman, nor is field labor punishment for the man. And finally, man's departure from the garden means no lowering of status, for he has been forgiven. It is, indeed, a rise in status, for he now can act as God's vice-regent — what God intended all along.

Most likely, Muhammad heard the story from several sources, but much of the new twist he supplied, himself. He told the story in such a way that he could believe in it. Muhammad may be described best as a religious genius, untouched by theological sophistries. His mission was to reveal a simple, personal, and direct faith in God to a people deep in idolatry and superstition, althought not unacquainted with monotheism. It became his purpose to demonstrate a faith whose practicality would appeal to the Arab, and in that he was eminently successful.

Islam, someone has said, is a great practical religion, while Christianity is a great idealistic religion. There is much truth in that observation, for the faith of the Muslims tends to offer guidance for particular situations. Nevertheless, there is much in the Qur'an that lends itself to the most idealistic interpretation. Indeed, that is true of the story of Adam and Eve, relating, not the fall, but the rise of man.

Muhammad's genuine religious feeling is preserved in the Qur'an — especially in those passages where he is not trying to defend himself or to castigate his enemies. "Do you want to know what Muhammad was like?" Aishah, his favorite wife, is reported to have said. "Then read the Qur'an, for that *is* Muhammad." Westerners, if they wish to understand Islam, must read the Qur'an, not to explain this or account for that, but to effect a realization of just what Muhammad's religious outlook is. For that it is which has gained and kept adherents for Islam.

It is the nature of the religious truth seen by Muhammad that is important. Great religions are built not on technical obscurities, but on simple concepts of God and man. Though, to be sure, every religion produces theologians to add technical obscurities to it. Muhammad's basic belief is that all of nature is ordered — there is no chaos in it. The entire universe, in his view, runs according to purposive laws, both physical and moral. The Qur'an purports to be a guidance in the achievement of the moral order. At the peak of that moral order, higher than the angels, stands man, created not in God's own image, but as his representative on earth.

To insure man's being an ideal representative, God begins by giving him knowledge. Knowledge, in fact, is one of the attributes of God, and it is part of man's duty as His representative to acquire knowledge. Throughout the Qur'an, the emphasis on knowledge and learning is great. Man constantly is urged to study nature, to investigate things, to find out for himself the order with which God created the universe. In the course of time, Muslims have substituted for that wider study the more constricting study of the Qur'an alone — forgetting, apparently, that the Qur'an is only *part* of God's revelation.

The qur'anic Eve demonstrates another notable attitude of Muhammad. In the matter of the tree, Adam and Eve are together all the way, and blame falls equally on man and woman. Muhammad seems to have recognized that in matters of faith the sexes are equal, for he presses the point in other parts of the Qur'an. That is far removed from Paul's injunction for women to keep silence in churches. It is another of this world's paradoxes that in Islam silence eventually was imposed on

women, and that in Christianity women have achieved greater and greater equality of status.

Neither man nor woman is to blame for the incident in the garden — that is the work of Satan, and it is he who makes them slip from the state they are in. What is that state? A condition of sexual innocence? A condition of amity, the absence of war and hatred among humans? Or is it merely an animal state, in which moral sense is lacking? It is impossible to be sure of Muhammad's meaning, and commentators have made many guesses. The Muslim poet, Sir Muhammad Iqbal, thought the state of Adam and Eve in the garden was animal. The result of Satan's wiles, then, was the development of a moral sense in man, marking man off from the animals. But with moral sense came the violation of the law. How could man be God's representative on earth if he had no moral sense? Did God, then, wish to have Adam and Eve out of the garden? Was not the concept of moral law, the violation of it, and the sense of violation necessary for man's ultimate rise?

At least three contributions to the story seem to be Muhammad's. One is that failure to accuse woman of leading all good, strong men from bliss. Another is the detail in which Adam and Eve are forgiven before they leave the garden — God teaches Adam how to ask for forgiveness in order that He may forgive him! The merciful, forgiving nature of God is emphasized again and again throughout the Qur'an; the doctrine of original sin, in the form developed in Christian theology, is a concept totally alien to Muhammad's mind.

A third contribution of Muhammad to that story lies in the promise of salvation God extends to the wrongdoers departing from the garden — provided they follow His guidance. Muslim opinion disagrees as to whether by Adam is meant just one individual, by Eve another, or whether they are symbols representing mankind. It is agreed, however, that what is important is not how the world began, but how man should live on it. Man sins through his own error, and God forgives. But man must try to follow the revelations — the guidance — God chooses to bestow.

The difficulty facing every religion is the determination of just what God's guidance is. The particular difficulty facing Islam is that it has received that guidance in black and white. Perhaps Muhammad thought he was giving to the Arabs what the "people of the Book" had already received, but in revelation the Qur'an is not to be compared with the Bible. The Qur'an is whole, a synthesis of the world's culture as one man saw it, which has been preserved more or less intact by his followers. The character of the Bible, the work of many writers, differs fundamentally from that of the Qur'an, and it may be because of that difference that the Bible lends itself to more critical analysis than has the Qur'an.

Differing interpretations of the Qur'an are to be found throughout the history of Islam, although, on the whole, an amazing homogeneity of acceptance has been effected. On particular points, a variety of interpretations can be held without exciting much attention. Thus, Iqbal's contention that man's state before he left the garden was animal, while not generally accepted, is not in any way unacceptable. It does represent, however, how a modern philosopher can find a basis for his Bergsonian principles in the Qur'an without straining. Or, the question as to whether the garden was on this earth or in paradise may be debated. The Qur'an seems unclear about that, although it also says that paradise is without limits — its breadth is as the heavens and the earth — and that passage, for some, renders such a question purely academic. Indeed, some mystics of Islam claim that even Muhammad was not always able to interpret his revelations, and cite his reported remark, "O God, I haven't recognized thee as thou ought to be recognized," in support of their position.

The elements that make reinterpretation possible are present within the Qur'an. The great problem facing modern Islam is to reconcile the revelations of Muhammad as recorded in the Qur'an with new concepts, with a broader understanding. The Qur'an must be read with non-medieval eyes, led by a "back to Muhammad!" movement. This is the stuff of every religious reform, and it is the way some modern Muslims now are approaching the task. In general, reforming Muslims argue that the spirit of the Qur'an is the permanent basis of Islam, not the specific words aimed for a seventh century audience. Traditionalists, on the other hand, hew to the absolute letter; they place form and ritual first, maintaining that without them the spirit cannot be achieved.

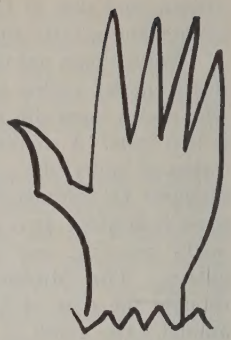
The "reformation" is not coming from the theological element within Islam so much as from the lay element. In Pakistan, where the phrase *Islamic state* is used more frequently than anywhere else, none of the leading commentators on Islam has a theological background. One is a former professor of philosophy, one is a retired government servant, and another is a former newspaper editor.

Indeed, to look among the theologians — the *mullahs* — for the initial signs of modification is to misunderstand the nature of religious change. The *mullah* is subject increasingly to ridicule because the lay pressures for change, representing a society with which he is not especially familiar, are being resisted by him. In that respect, the *mullah* plays a probably necessary, however unenviable, role in the shifting emphases within Islam. He acts as a brake and a block to those who rabidly desire something different, but who do not know just what it is. The *mullah* is the one to insure, at least in the non-Arabic Middle East, that changing emphases within Islam are of the nature of reformation, rather than catastrophe. But he is not able to still the swelling urge towards a questioning of the validity of the old interpretations.

Islam is as subject to change as any other great religion. It is inconceivable that its central chord can ever be other than the most rigid monotheism; but around those notes, innumerable tunes may be played.

SOME ANTIC SEMANTICS

What are words, words, words worth?



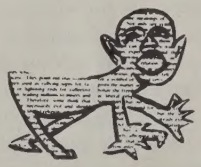
Original folk art from the bogs of southeast Massachusetts.

by Henry Castor

Henry Castor is president of the Unitarian Church of Marin, California. He has given this talk to several of the West Coast fellowships.

Man is king of the beasts, according to man. Anthropologists have said he owes his crown to his cleverly opposed fingers and thumbs. Theologians have proved to their snug satisfaction that his moral sense enthroned man. An authority on the human kidney has suggested in a long book that man's rise from primeval ooze was paced by the evolution of his unique renal system.

I root for the club that declares that man reigns here below because he is the talking animal. *Homo loquax* not only talks, but he preserves his speech in writing. By writing, man can justify himself to posterity through another clever invention called "history," a device unknown to other species, like the dodo and the passenger pigeon.



Almost all the talking animals talk. Once learned, talking quickly becomes so much of a habit with us that we usually are unconscious of what we are doing when we open our mouths and casually begin to grate, click, hiss, and howl. Once I knew a woman who stood just four feet, ten inches tall, although she was fully grown. One day on the street, a child of her own height asked Marian wonderingly, "Excuse me, but are you big, or are you little?" That child was fumbling for new meanings for words which until then had been self-evident.

I am only a birthright semanticist, not an academician, but, as a Unitarian convert from suburban paganism, I have had my awareness of *significant meanings* — the root of the word *semantics* — sharpened by meetings, conferences, forums, and institutes. At such events, I have become acutely sensible of how talking an animal man can be. Workshops are star-studded with athletes of the larynx, competing in a sort of Unitarian Oral Olympics, whose pentathlon includes: circling the point, putting the quote, running the gamut, hurdling the fence, and jumping to conclusions.

In a workshop on "Unitarian Ideas," at a recent institute, I discovered after a week of loose talk and looser listening that no Unitarian idea was conceded by everybody. I adjusted to that with sober enthusiasm, but I could not adjust to a picking and fretting over certain words by some people. Those people kept objecting to *God, prayer, hymn,* and even *Unitarian;* they never questioned equally loaded words like *liberal, conservative,* and *man.* Apparently, their private indexing of those words had contented them. That, I submit, is the folly of the antic semanticist: he scrutinizes the significant meanings only of words which trigger *his* emotions.

In the workshop on worship, we tussled over the use of sermons, hymns, music, readings, and interpretive dancing — all, legitimate controversy within a liberal definition of the term *worship service* — while antic folk proposed giving the very word *worship* back to the Angles and Saxons. The word was abhorrent to them probably because of past wounds. Perhaps it evoked memories of a hateful priest who mumbled in the shadow of plaster saints, or of the silken yarmulkeh on the pate of some bearded hypocrite in Temple Israel, or of a certain hot-eyed Corn Belt evangelist who laid gentle Jesus on their backs like a hickory stick. I found myself thinking, "One man's myth is another man's passion."

The Unitarian service never pledges me or my brother to any belief repugnant to the visions we have sealed away in the quiet places of our hearts. The antic semanticist would abolish not only all the forms of religious observance which he does not like, but he'd bury their names, too. More grotesquely, some would retain the ritual if its name were changed, which seems to me a low type of spiritual scrabble.

A character in *Alice in Wonderland* said, "When I use a word, it means just what I choose it to mean — neither more, nor less." There in a line is the antic semanticist. He knows what he means, or thinks he does; but can he trust you to learn? His attitude of rejecting old words plain to all may cut him off from communication with his world. The wisdom of the mightiest prophet is lost if he speaks only to the desert wind. The literature of the centuries is dead if no one can translate it.

God is a workman's word, even for the atheist who has made a god of no-God. It is our language's symbol of a universal aspiration toward the infinite. He who will not worship a high God surely will worship what he wishes God were, and that may be anything over, under, and including the sun. Yet, even to mention God in some intellectual circles makes one feel as out of place as a teetotaler at an American Legion convention. Why should we abandon *God* to the orthodox? Shall we surrender also fine words like *democracy* and *comrade,* simply because a few 101 per cent American zealots have noticed that Communists use them? We commit vocable hara-kiri if we reject meaningful words for no better reason than their use by people we dislike.

To define *God* as a three-in-one utility seems to me nonsense, but the Christian church has swallowed that. Other religions have brooded over the concept, equating God with Brahma, the Buddha, and so on. Their words have meaning for men born to wear loincloths, eat rice, and die of deficiency diseases. I am born of men who wear trousers, eat too much, and die of heart attacks, and my fathers' culture has given me a simple symbol of the all-highest: *God.*

God is a word that galvanizes all antics; *man* is one that bothers nobody. Yet, does the word *man* express a well understood fact? What is Man? Or rather, what is a man? Capital *M Man,* I fear, serves too often to lock up warm-blooded people in the icebox of a thesis.

Mark Twain's Eve told Adam that she named a bird in the Garden of Eden a dodo "because it looks like a dodo." She named Niagara Falls the same way. Can we tell a man as simply — by just looking at him? Let's try the authorities:

There is no definition of a man in Anglo-Saxon law, and never has been. Nor is *man* defined in *Gould's Medical Dictionary.* There are two pages of types of monsters, but no mention of what is a normal human creature. However, if law and medicine are mute on *man, Webster's International Dictionary* is positively garrulous. There, two columns of fine print define man to taste, including equations with "servant" and "devil." The most obvious definition employs the word *human* as its keystone. In other words, a man is a man because he is human.

What is a man to the anthropologist? That scientist solemnly admits some pretty uncouth-looking characters into our family circle, to judge by pictures of Heidelberg, Java, and other dawn-men. Imagine inviting one to dinner. Your party would be as gay as one might be where a member of the Daughters of the American Revolution met the ragged, lousy, and probably foul-mouthed rebel from Valley Forge who had helped to author her being. Today's science fiction speculates on the human mutant, where yesterday's masters, like Jules Verne and H. G. Wells, guessed at mechanical and scientific progressions. If our contemporary dreamers are prophetic, then the superman of the future will have as kinky a choice over admitting us to his family tree as we have had in facing our kinship with *Neanderthalers* and *pithecanthropus erectus.*

Let me unveil Castor's Howling Hypothesis: *man,* like *God,* is a concept which can be demonstrated only by acts of faith and by cultural agreement. From that hypothesis may be extracted Mrs. Castor's Whirling Corollary: who made whom in whose image?

Which of creation's many self-styled "chosen people" are really IT? Presbyterians? Jews? Navajos? How does the chosen people theory modify a universally acceptable definition of man? Those chosen-people, the Nazis, butchered "inferior types" because such is the privilege of superman. Unlike Attila or Genghis Khan, who merely slew their victims and left them to rot, the Nazis efficiently converted theirs into soap and fertilizer. Were the Nazis men? I suggest that creatures capable of such grisliness were not. They were atavisms, throwbacks from an unknown world.

Are the insane men? Until a very short time ago they were not. They were beasts or devils. In colonial America, a vulgar Sunday sport was the baiting of chained lunatics by poking them with sticks to make them froth. In curious contrast, a madman was entirely safe among the Indians. The red men we called savages were awed by one-who-had-been-touched-by-God and who therefore was closer to God than they.

Are Negroes men? The answer depends on whether you ask the question in Little Rock, Nottingham, or a place like Koinonia.

Are women men? . . . On many levels — social, political, economic — women throughout history have had many conditions imposed upon their inclusion in the human race. They have not been allowed to sign contracts, to practise professions, or even to stand between the sunlight and their masters. Like the ox a woman carried loads; like the cow she bore and suckled young; like the cat she was a somewhat unpredictable pet. And the society of her peers believed that what little soul she might have came from hell.

Thus, by Castor's Howling Hypothesis, *man* is a concept which must be reaffirmed by every generation of men; and half-baked semantical woolings are no substitute for clear thinking.

Editorials

Opinions expressed are those of individual editorial writers

New face for the future

Well before you reached this page — unless your magazine fell open here — you have discovered that the *Register* has a new face and a new interior. The Department of Publications of the American Unitarian Association, the *Register* Advisory Committee, and the staff have been planning the changes for many months.

In accord with the plans, Gobin Stair, in charge of production and design, has chosen a new, non-glare paper stock to make the *Register* easier on your eyes. The magazine has been re-designed with larger type to make it easier to read. A new nameplate, cover design, and illustrations are intended to make the *Register* more appealing to the eye.

Type will not squeeze, and larger type means fewer words. As a result, the *Register* is eliminating regular, signed columns, knowing and regretting that many readers will miss them.

The *Register* has virtually tripled its circulation in fifteen years. It has recorded a net circulation gain of approximately 2,000 in the publishing season drawing to a close. Its publisher, advisers, and staff take pleasure in offering their many new readers, as well as their old, an improved magazine.

We hope you like it.

Merger: *where are we now?*

Seventy-five per cent of churches and fellowships participating in a plebiscite have reported prevailing sentiment for Unitarian-Universalist merger, Dr. William B. Rice, chairman of the Joint Merger Commission, announced early in May.

To many members of both denominations, that seems to settle the matter. It may come as a surprise to the ill-informed that while the plebiscite appears to be a giant stride toward commitment, there is yet no decision to merge.

Where are we, anyway?

We are merely approaching merger, gingerly. The sentiment is strong enough to warrant the drafting of a specific, detailed plan, which Unitarians and/or Universalists still will be free to accept or reject. The Joint Merger Commission already is preparing such a plan, to be presented at the Joint Biennial Conference of the two denominations October 27 through November 1 in Syracuse, New York.

The Joint Biennial Conference will determine whether the commission's plan seems sufficiently acceptable to merit further action. If so, it presumably will prescribe that action. If not, it presumably will dismiss the commission and merger efforts will come to a halt.

In any event, there can be no merger until a plan is adopted, and adoption must be by the delegate assemblies of both denominations.

The die is not fully cast — and both proponents and opponents of merger need to be aware of this so that they may have maximum representation at the Syracuse conference.

Nevertheless, merger is one step nearer. And the emphasis now is upon *how,* rather than *whether,* Unitarians and Universalists should merge.

Is man's home his castle?

Since feudal days, residents of countries with systems of jurisprudence based on the English common law have been fond of assuring each other that "a man's home is his castle."

Thereby, they meant that he need brook no entrance by the uninvited and unwelcome without a legal warrant.

Americans in May no longer felt full assurance. It appeared, as the result of a United States Supreme Court decision, that certain officials may enter a man's castle without invitation, welcome, or warrant to determine whether he keeps it sanitary and clean.

The case concerned a Baltimore resident who had been fined $20 for refusing to admit to his home a city health inspector who had no search warrant. The court ruled five to four against the home-owner on appeal.

Justice Frankfurter, in the majority opinion, could not see "that the carefully circumscribed demand which Maryland here makes on appellant's freedom has deprived him of due process of law." But Justice Douglas, dissenting, said that "the decision today greatly dilutes the right of privacy which every home owner had the right to believe was part of our American heritage."

Man's home, it seems, may be the health inspector's castle, too. And many a home owner will feel less secure therefor.

VIC BOVEE

ABCDEFGHIJKLMNOPQRSTUVWXY

Books and Ideas

ABCDEFGHIJKLMNOPQRSTUVWXY

PROFOUND STATEMENT ON CREATIVE POWER IN LIFE

MAN'S ULTIMATE COMMITMENT. By Henry Nelson Wieman. Southern Illinois University Press. Carbondale, Illinois: $5.95.

In a fellowship where systematic inquiry in religion often seems to be more honored than practiced, it is most exciting to discover a statement as comprehensive and profound as Henry Nelson Wieman's *Man's Ultimate Commitment.*

One of the leaders of the American school of empirical religious inquiry, Dr. Wieman, now a Unitarian, explores in greater depth than ever the fundamental religious problem at the center of all of his work. "What operates in human life with such character and power that it will transform man as he cannot transform himself, to save him from the depths of evil and endow him with the greatest good, provided that he give himself over to it with whatever completeness of self-giving is possible for him."

The answer, he asserts, is a creative power which is realized through creative interchange between persons when they seek to gain an appreciative understanding of the unique individuality of one another. This insistence that religious transformation is basically a continuing process is illustrative of a great debt to John Dewey.

While strongly alien to traditional Christianity, this naturalistic viewpoint is not religious humanism. Citing the depth psychologists, Dr. Wieman points out that men are deeply limited by the security operations of their self-systems, so that some externally-based insight must intrude to instill the ideals which men then seek to fulfill. Men cannot fundamentally transform themselves, therefore they must create the conditions which allow transformation to take place.

Indeed, the ultimate ideal must be a self-giving to this power of creativity. The latter sections of the book describe the way in which this commitment may be realized in the dominant social institutions — church, education, industry, and government.

Despite points of disagreement, much of Dr. Wieman's work speaks to the same concerns as those of Tillich and Buber. Refusing, however, to succumb to the ambiguities of traditional Christian or mystic terminology, he deals with the problem in straight-forward, vigorous language. One of the best chapters is entitled "Living Richly with Dark Realities."

The essential liberality of the man and his work is nowhere more evident than in his over-riding demand for a dual commitment — to those ideals which we now believe to be of highest value, but beyond, to the continuing process of inquiry which leads to new creative awareness of even higher values.

Without a doubt this is the most important theological statement to appear within liberal circles in many years.

RICHARD A. KELLAWAY

COLLECTION OF STORIES IS 'BULFINCH OF THE BIBLE LANDS'

THE OLDEST STORIES IN THE WORLD. By Theodor H. Gaster. Boston: Beacon Press. Paperback. $1.95.

This remarkable collection of thirteen stories from the Babylonian, Hittite, and Canaanite cultures is an invaluable source book for ministers, church school directors, teachers, and parents — anyone who deals with children! Professor Gaster includes background material and notes with each story, making them even more adaptable for story-telling-with-a-moral.

This religious educator's Bulfinch has stories for every occasion — Christmas, Easter, or any time. The story of Telipinu, "The God Who Disappeared," for example, is a charming tale of how the Hittites explained the changing of Spring to Winter and back again. It is probably the oldest Easter tale extant.

That these stories are outside the Judeo-Christian culture lessens their value not a whit; on the contrary, it lends an enchantment that can come only from stories 4,000 years old.

J. FRANK SCHULMAN

BRITISH POET GUIDES THE QUIET AMERICAN VISITOR

AN AMERICAN'S GUIDE TO ENGLISH PARISH CHURCHES. Edited with an introduction by John Betjeman. New York: McDowell, Obolensky, Inc. $6.50.

The publication of this charming book marks a significant change in Anglo-American friendship. Most people on both sides of the Atlantic regard the average American tourist as a brash, loud individual who "does" Great Britain in a few days as a prologue or epilogue of a grand tour of Europe. Obviously, the publisher and authors of this detailed guide to English parish churches believe that there is a good number of quiet, studious Americans who will meander through the quaint English villages and spend time and energy in understanding the rich historical traditions of the little island.

John Betjeman, an English poet and critic, is editor of the guide. In his beautifully written introduction, Mr. Betjeman traces the development and evolution of the English parish church through its changing architecture and its relation to theology and the social life of the community. His picture of the role of the village church in the life of the common people of the Medieval period is particularly vivid. The writing breathes the very atmosphere of the countryside, its tiny hamlets, its churches, and recalls the sounds of church bells floating over the lush green fields mingling with the songs of the birds.

The book is well illustrated with sixty-six carefully selected photographs of churches ranging from the early

Celtic through the Saxon, Norman, and Early English to the Victorian period, plus drawings by the artist John Piper. There follows a guide to four thousand parish churches classified according to the counties in which they are situated. I think that the editor could have been a little more selective of churches, despite the fact that he wishes his guide to be as representative as possible.

If the reader is looking for information about present-day religion in England, he looks in vain. The emphasis is on the historical and the glory that was. Moreover, the book deals only with Anglican churches. The Nonconformists, Quakers, and Unitarians have historic churches and meeting houses worthy of the American tourist's attention. The Octagon Chapel of Norwich, the Great Meeting House at Leicester, Chowbent Chapel and the little meeting houses at Bessels Green and Tenterden are all important representatives of the liberal and Unitarian tradition which is an essential part of British religious life. Further, they are not merely museum pieces but belong to a living tradition.

HENRY H. CHEETHAM

LOOK THROUGH NEHRU FOR A KNOWLEDGE OF INDIA

NEHRU AND DEMOCRACY. By Donald E. Smith. New York: Longman's, Green & Co., Inc. $5.25.

India and Red China are engaged in a public demonstration of whether communism or the free democratic system can do the more to usher the under-developed countries into the twentieth century. The uncommitted peoples of Asia and Africa are watching on the sidelines. Too many Americans blandly assume that, since freedom is superior to slavery, the outcome must be predetermined in our favor. In my opinion, as one who spent three months in India last year, there can be no more disastrous blindspot in American foreign policy. For as India goes, so goes Asia.

By naked coercion and with very generous financial and technical help from Russia, China is forging ahead at twice the rate of its rival. Unfortunately, nothing very impressive is going on in India to offset that headstart. The ignorance of India displayed by many Americans makes it imperative to bring the facts home. Continuing suspicion of Nehru, in particular, makes it very hard to get Congress to give priority to aid for India. Will we wake up only after India goes down the drain?

Except for its outrageous price, *Nehru and Democracy* could be of real help. Donald E. Smith spent a year in India working toward his doctorate in political science on a Fulbright Scholarship. The present book, the fruit of his endeavors, is systematic, comprehensive, and carefully documented.

An intensive study of just one facet of the Nehru character, his idea of democracy, the book illuminates other vistas: What progress is Nehru making in doing away with caste? Some, but not enough. To what extent is Nehru a doctrinaire Socialist? Only as far as socialism can raise production. What justification is there for the Preventive Detention Act under which persons can be jailed in anticipation of their committing crimes? It made sense during the partition riots, but the crisis has passed. In his analysis Smith shows a fine, sympathetic understanding of India while not fearing to criticize.

Nehru's changing attitudes toward Russia and Marxism are sharply relevant. Marxism appealed to him strongly in the thirties because of its anti-colonial analysis and its promise to apply science to social and economic problems. Later events in India and Europe, however, shook Nehru from his appetite for black and white thinking. A visit to Russia further disillusioned him. There he saw great progress, but at terrible human cost. Democracy alone, he concluded, can form the political framework for the free soul. "Communism for all its triumphs . . . crushes the free spirit of man."

Can Nehru be trusted? Smith's soundings are all affirmative. Judging from Nehru's education in the West, his devotion to scientific method, his oft-voiced commitment to freedom, we need have no doubt of his choice.

KENNETH JACKSON SMITH

WORK DONE, WORK YET TO DO

WHAT'S RIGHT WITH RACE RELATIONS. By Harriet Harmon Dexter. New York: Harper and Brothers. $4.

In today's setting of inflamed racial controversy, to suggest that there is anything right with race relations in America may seem pollyanna-ish and beside the point, since there is serious work to be done, and long distances in attitude remain to be traversed. Yet, the grim, set-jawed approach of the man with a conscience on racial injustice is sometimes badly out of perspective, since it tends to be unaware of "what time it is," as Mrs. Dexter puts it — of how far we have come as well as of how far we have yet to go.

In one of the most warmly human and balanced books this turbulent arena of human progress has seen in years, Harriet H. Dexter seeks to introduce needed perspective. In a text rich in historical perspective, in relevant anecdote, and concrete detail, she draws on her experiences with racial mores in China and in our country to present a running appraisal of "how we're doing." In civil rights, housing, employment, education, transportation, the life of the churches, and half-a-dozen other fields, Mrs. Dexter finds quiet, constructive forces tending toward better relationships, as well as the more widely publicized forces.

While not an original piece of sociology, *What's Right with Race Relations* offers useful insights: "Segregation . . . in the United States has not been an attempt to keep people apart. Nor is it today. It is an attempt to keep them separate in those relationships where togetherness would suggest equality." But there is too little of the kind of statement which illuminates and penetrates. The main value of this work, its sensitivity to people, to feelings, attitudes, and human limitations, is at the same time its shortcoming; for it produces an account more anecdotal than interpretive, and leaves one wondering what the author really does think of the situation under discussion. There is a good index, not always to be found in books that rely as heavily on the informal story approach as this one does.

PETER H. SAMSOM

Open Forum *(Continued)*

. . . would be an institutional adjustment to a practical reality rather than a major dislocation.

The objection to merger . . . most convincing to me is that the time and energy . . . it would require would inevitably interfere with our present advance. . . .

Let us . . . follow this course:

1. Vote down "Merger-now" in May, and adopt Alternatives One and Four: organizational status quo and the setting up of a committee on cooperation.

2. But let's not stop there. Let's try to set up conditions in which the two denominations can grow toward *one another. Let's vote to undertake the following steps. . . .*

A. To continue holding a joint biennial . . .

B. To actively seek regular yearly joint regional level conferences with the Universalists . . .

C. To hold joint ministerial retreats . . .

D. To set up instructional programs for the ministers of the other denomination, giving them background on Unitarian history and attitudes.

E. To accept into full ministerial fellowship all ministers . . . who are . . . acceptable to [*our*] *fellowship committee, and thereby create a largely joint ministry.*

F. To actively urge our congregations to become, locally, Uni-Uni groups, to participate actively in the life of both denominations, and to give equal weight to the traditions, personalities, and concerns of both denominations.

G. To give equal weight to both traditions in our founding of new fellowships, and encourage . . . fellowships to become Uni-Uni groups.

H. To ask the Universalists if they will not undertake to do the same thing (while not making our decision . . . dependent on theirs) and if they will, . . . to consider . . . setting up some . . . regional structure parallel to ours, and to seek . . . the reassignment of state-held funds to 16 Beacon Street. . . .

I'm in favor of eventual merger because I believe it's inevitable and desirable, but I'm not in favor of doing it the hard way. . . . The choice is not only yes or no; it is also today or tomorrow — and tomorrow will be better. — J. FRANKLIN CHIDSEY, *Scarboro, Ont., Canada.*

ALWAYS READS 'THE BOOKSHELF'

To the Register:

. . . May I put in a word of appreciation for . . . ["The Bookshelf"]? I always read it, and finish it always with a strong desire to read the books Mrs. Barbour has presented. . . . — HELEN W. DUTTON, *Palo Alto, Calif.*

ELIOT SAW FUTURE IN THE WEST

To the Register:

. . . One day in mid-December 1957 I remember walking back to headquarters with Dr. Eliot. . . . We were discussing the need for office space for the Boston Council of Churches and I shared with him my dream that number nine Park Street where the Unitarian Service Committee is located might become known as a strong center of Protestantism in Boston, housing . . . several . . . Protestant agencies. . . . Dr. Eliot stopped and . . . finally said: ". . . I too have a dream and you have just given me an idea of how it might be developed. Every aspect of our denomination's growth indicates the need for a central headquarters building located in the Middle West. If the organizations you mention would rent space in number twenty-five and the USC would move across the street, . . . together with the Southern New England Council offices, the Beacon Press, and the *Register,* we could reach toward the new administrative demands upon the denomination without sacrificing this choice memorial to men like Sam Eliot whose dream became our national headquarters."

. . . Certainly the board of the AUA should be urged to move slowly in its action with reference both to an additional denominational building in Boston and a fitting memorial to Dr. Eliot. Both issues are important enough to warrant a larger participation of thought by all Unitarians. — CLAYTON BROOKS HALE, *Honolulu, T.H.*

HISTORY SAYS 'NO' TO EDMUND WILSON

To the Register:

Edmund Wilson in his "The Cult of God Grows Obsolete" says with some vigor, but with little illumination, that the "word *God* is now archaic." I dispute his claim.

He defines what the word *God* has meant to past generations. He defines what the word *Christ* has meant to our forebears. And because these words as defined by him and the past don't agree with his or our present conceptions, he says we should abandon them.

Must men invent new words for the . . . experiences of life each time a new vision of their meaning is expanded? History says "No.". . .

To be sure, when men discover new and heretofore unknown dimensions or aspects of life, they must frame new words. . . . *Technology, electron, X-ray* are fairly modern words. Men had to create them to express new concepts, discoveries, ideas.

But *God* was experienced long ago, and is still experienced. Must we drop this word . . . just because our understanding of its meaning has undergone change?

Albert Schweitzer will be called *Albert Schweitzer* a hundred thousand years hence, even though men may then have a better understanding of his meaning to the ages. Air will continue to be called *air* in a space-ship age. And sunshine will still be vital to life, call it what you may. . . . — CARL BIHLDORFF, *Brookline, Mass.*

Thoughts for meditation EDITED BY JACOB TRAPP

The Inner Citadel

Wait on the Lord. Be of good courage. And He shall strengthen thy heart.

Psalm 31 : 34

Keep thy heart with all diligence; for out of it are the issues of life.

Proverbs 4 : 23

The spirit of man is the candle of the Lord.

Proverbs 20 : 27

The lamp that burns most brightly owes its force to oil drawn upwards by a hidden wick.

Magha's Sisupalavadha

If a man be not enlightened from within, what lamps shall he light? If his intentions are not upright, what prayers shall he say?

Hindu Proverb

He is the light of all lights and luminous beyond all the darkness of our ignorance. He is knowledge and the object of knowledge. He is seated in the hearts of all.

Bhagavad Gita

Did you ever hear of a man who had striven all his life faithfully and singly toward an object and in no measure obtained it? If a man constantly aspires, is he not elevated? Did ever a man try heroism, magnanimity, truth, sincerity, and find that there was no advantage in them — that it was a vain endeavor?

Henry David Thoreau

Let a man be of good cheer about his soul, who has cast away inordinate desire as alien to him, and has followed after the pleasures of wisdom in this life; who has adorned the soul in her proper jewels, which are temperance, justice, courage, nobility, and truth.

Plato

The real treasure is that laid up by man or woman through charity and piety, temperance and self-control. The treasure thus hid is secure, and passes not away. Though he leave the fleeting riches of this world, this man takes with him a treasure that no wrong of others and no thief can steal. Let the wise man do good — the treasure follows of itself.

Nidhikanda Sutta

The Inner Sanctuary

I cannot find language of sufficient energy to convey my sense of the sacredness of private integrity. All things, the state, the church, yea, the friends of the heart are phantasms and unreal beside the sanctuary of the heart. With so much awe let it be respected.

Nothing is at last sacred but the integrity of your own mind.

Trust thyself; every heart vibrates to that iron string.

In self-trust all the virtues are comprehended. This is my music; this is myself.

A great integrity makes us immortal; an admiration, a deep love, a strong will, arms us above fear. With the exercise of self-trust, new powers shall appear; that teacher shall restore the life of man to splendor and make his name dear to all history.

Neither forms, nor constitutions, nor laws, nor covenants, nor churches, nor bibles are of any use in themselves. The devil nestles comfortably into them all. There is no help but in the head and heart of a man. Covenants are of no use without honest men to keep them; laws of none but with loyal citizens to obey them. You must be citadels and warriors yourselves, declarations of independence, the charter, the battle, and the victory.

Whenever a man has come to this mind, that there is no church for him but his believing prayer; no constitution but his dealing well and justly with his neighbor; no liberty but his invincible will to do right — then certain aids and allies will promptly appear; for the constitution of the universe is on his side.

Ralph Waldo Emerson

Prayer

Where we have followed rushlights in darkness,
Where we have turned our faces away from the truth,
Where we have thought as interest demands,
Or as prejudice dictates, or as rationalization suggests,
Where we have thrust aside considerations of what
    ought to be,
Of what is just and fair and right,

May we turn again toward Thee;
May we seek to work out our forgiveness
For the injury we have done ourselves and others;
That with sincere penitence we may wash out the
    remembrance of wrong,
And on the wings of new resolution rise again upward
Into the higher, brighter heaven
Of doing justly, and loving kindness,
And walking humbly with Thee. Amen.

News of the Unitarian World

AUA PURCHASING TWO BUILDINGS IN BOSTON: OFFICE STRUCTURE AND HOME FOR PRESIDENT

The American Unitarian Association has been negotiating the purchase of two buildings to meet two long-felt needs — for additional office space to house increasing staff and clerical employees and for a residence for the president of the association.

A purchase and sale agreement has been negotiated to acquire a four-story brick building at 6 Mount Vernon Place, abutting the rear of the association's headquarters property at 25 Beacon Street, The structure would provide twenty new office spaces after remodeling. The transaction is contingent upon the passing of clear title. Full occupancy would be unlikely until late Fall.

The Mount Vernon Place building would be named in honor of the late Dr. Frederick May Eliot, AUA president who died in February, 1958. A memorial committee has recommended that one room be set aside as an Eliot Memorial Room, where a portrait now being painted might be hung.

Tentative plans call for construction of a "bridge" between the two headquarters buildings.

Purchase of a Boston dwelling at 33 Brimmer Street provides a home for Dr. Dana McLean Greeley, AUA president, and future presidents. The transaction was made possible by a gift for the purpose from "a generous Unitarian who appreciated the desirability of having a suitable residence for the president," Leon M. Little, AUA treasurer, reported.

Dr. and Mrs. Greeley and their family occupied the dwelling in April, moving from the parsonage of Boston's Arlington Street Church. Dr. Greeley was minister of the church until after his election as AUA president in May, 1958.

MERGER FAVORED

Seventy-five per cent of the churches and fellowships in each denomination favored Unitarian-Universalist merger in an initial plebiscite, the Joint Merger Commission revealed in a May 4 press release. Originally, no announcement had been planned prior to May Meetings.

Dr. William B. Rice, commission chairman, said a detailed merger plan would be drafted for presentation to the Joint Biennial Conference.

PLAN TALKS ON MERGER

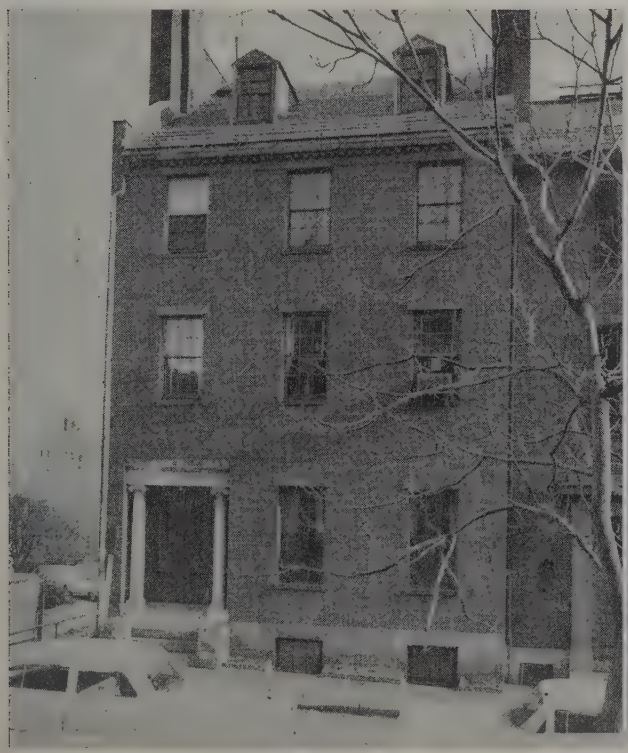
An opportunity for full discussion of merger of the American Unitarian Association and the Universalist Church of America is planned at the fourth Joint Biennial Conference of the denominations October 27 through November 1 at Syracuse, New York.

The Joint Merger Commission is expected to present at the conference a detailed plan to govern the future relations of the denominations in accord with the views expressed in a plebiscite which ended April 15. Such a plan would be necessary whether views reported in the plebiscite favored or opposed merger.

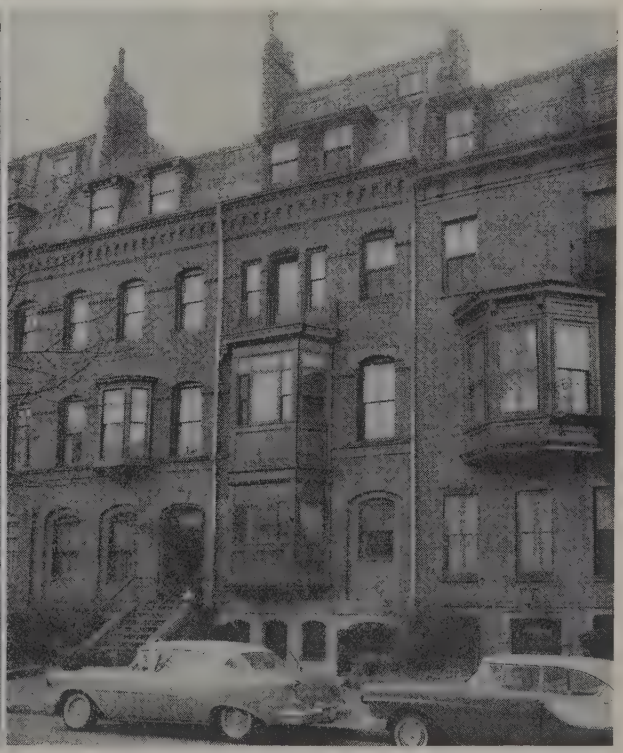
Official results of the plebiscite were not to be made public until the annual meeting of the American Unitarian Association in late May. It was widely rumored throughout both denominations, however, that advocates of merger were in the majority.

In that event, the commission presumably would present to the Joint Biennial Conference, unless its instructions were altered, a specific plan for effecting a merger. It would obtain instructions from the delegate assemblies of both denomina-

(*Continued on page 18*)



6 Mount Vernon Place



33 Brimmer Street (center dwelling)

Full talks on merger

(*Continued from page 17*)

tions, meeting separately during the Joint Biennial Conference period, as to its next step. As originally planned, that step would be a final plebiscite on the specific plan.

Tentatively scheduled October 29 at the conference are discussions of merger by Unitarian and Universalist groups, separately; discussion by joint groups; group reports to the commission; plenary discussion; and an advisory vote. The AUA General Conference and the UCA's biennial meeting will act on the advisory vote the following day.

UCA events will occupy the first two days of the conference. A fellowship dinner for AUA and UCA delegates will be served the evening of October 30. Education workshops will be sponsored October 31 by the Council of Liberal Churches (Universalist-Unitarian), Inc., and a major speaker will be presented at a public meeting that night. Dr. Max A. Kapp, of the St. Lawrence University Theological School, will preach at a joint worship service November 1 in the chapel of Syracuse University.

FORMER AUA OFFICIAL DIES

Dr. George F. Patterson, 84, El Cerrito, California, a former administrative vice-president of the American Unitarian Association, died Easter Sunday, March 29, at his home.

Dr. Patterson was administrative vice-president from 1928 to 1937. He served as director of the AUA Department of the Ministry from 1937 to 1939. Earlier, 1923 to 1928, he had been New England field secretary for the AUA. From 1939 to 1943 he served as regional director while minister at Tulsa, Oklahoma.

Born in Stockton, Illinois, and educated at Lombard College, Dr. Patterson was ordained in 1904. His career included ministries of both Unitarian and Universalist churches. He held ministries in Rochester and Minneapolis, Minnesota; Kalamazoo, Michigan; and Peterborough and Concord, New Hampshire, prior to 1923. He served interim ministries at Framingham, Ware, and Kingston, Massachusetts, from 1943 to 1947.

Dr. Patterson became acting dean of the Starr King School for the Ministry, Berkeley, California, from 1947 until 1949 and had served since as a supply minister.

Survivors include his widow, Helen, librarian at the Starr King School; a daughter, Mrs. Donald Richardson, Framingham; and three grandsons. Services were held in the First Unitarian Church of Berkeley.

AWARD TO WESTON

The Rev. Ross Allen Weston, minister of the Unitarian Church of Arlington, Virginia, was the recipient of the eleventh Bill of Rights Award of the American Veterans Committee.

The scroll presented to Mr. Weston read, in part: "With great personal courage he has spoken out from his pulpit against the fomenters of racial hatred, and he has worked to break down the barriers of discrimination and racial hatred by uniting people of all races in common activities under the auspices of his church."

YOUNG ADULT WEEK AT ROWE

Theme speaker for Young Adult Week at Rowe Camp, Unitarian establishment at Rowe, Mass., beginning Labor Day, September 7, will be the Rev. Donald Harrington minister of Community Church, New York City. His topic will be, "The Dimensions of the World Challenge to America."

The Young Adult Week, organized for and by college age youth, was instituted in 1957 and is the newest of the programs at the camp, which has served junior and senior high school boys and girls for many years.

Young Adult Week planning committee members included Joe Field, Berlin, Mass.; Ellie Gross, Akron, Ohio; and Janet Lee Gleysteen, West Chester, Pa. Information may be obtained from L. F. Gleysteen, 410 Locust Lane North, West Chester, Rowe Corporation adviser for the group.

Other 1959 Rowe encampment dates: Senior camps, June 21-July 4 and July 5-18; Junior camps, July 19-August 8, August 9-22, and August 23-September 5.

FEAR IS UFSJ TOPIC

"How to Live and Die Without Fear" was the theme of a weekend conference of the Federation of Religious Liberals, sponsored by the San Francisco Chapter, Unitarian Fellowship for Social Justice, March 20 through 22 at Jones Gulch Camp, La Honda, Calif.

David Clarke, one of the founders of Albert Schweitzer College, Churwalden, Switzerland, was scheduled as opening speaker on "Dr. Schweitzer's Way of Confronting Fear."

Speakers listed on the program included George Hitchcock, San Francisco playwright and actor; the Rev. Harry B. Scholefield, San Francisco; the Rev. Pierre Delattre, San Francisco "chaplain to the beatniks"; and the Rev. F. Danford Lion, Palo Alto, Calif. A panel discussed "What Are the Sources of Fear?"

WHERE GOING REMAINS ROUGH

Emily Taft Douglas, moderator of the American Unitarian Association, traveling extensively this church year in behalf of the association, is finding her visits exhilarating "because Unitarians are exhilarating" — but her "proudest moments" come "where the going remains rough."

Mrs. Douglas reported that by mid-March she had visited Unitarian societies and attended Unitarian events in twelve states and the District of Columbia. Among the groups visited were eleven fellowships.

Events included on her itinerary were dedication of the Unitarian Church of Evanston, Illinois; the ordination of Dr. Sophia Lyon Fahs at the Unitarian Church of Montgomery County, Bethesda, Maryland; the Chicago, Illinois, meeting to welcome Dr. Dana McLean Greeley as the newly-elected president of the AUA; the Festival of Dedication of the Unitarian-Universalist Fellowship of Terre Haute, Indiana, and the tenth anniversary banquet of the Tennessee Valley Unitarian Church at Knoxville, Tennessee, at which she was the principal speaker.

"Everywhere fellowships are mushrooming and bricks and mortar are turning into Unitarian churches," Mrs. Douglas wrote to the *Register*. "But my proudest moments came where the properties were least and where the going remains rough.

"There are cities in the 'Bible Belt' and towns in the Mid-West where just being a Unitarian in the midst of orthodoxy stamps one as 'different,' if not downright queer or suspect. Standing for civil rights takes courage in many areas, and our membership often is the most steadfast witness to the basic values to which our nation is dedicated.

"Perhaps there is survival only of the fittest here; few join casually, and the association develops spiritual strength."

Mrs. Douglas reported two principal tours, one into Iowa in November and another into the South in February. In Iowa, she visited Cedar Falls, Ames, and Marshalltown. In the South, she visited Knoxville and Chattanooga, Tenn.; Huntsville and Florence, Ala.; Jackson, Miss.; and Atlanta, Ga. She was unable to pay a scheduled visit to Birmingham, Ala., because of illness.

IT WASN'T *THAT* BAD!

Members of the Unitarian Church of Arlington, Virginia, voted 158 to 38 against Unitarian-Universalist merger, Mrs. Maude E. Hazel, secretary of the church board of trustees, reported — not 363 to 1, as reported in the April *Register*. The latter figure referred to a vote on acquisition of land.

THE REGIONS

MEADVILLE POSTS GOAL

A "fair share" goal of $115,000 in the 1959-60 combined parish-level $1,400,000 campaign of the United Unitarian Appeal and the Unitarian Development Fund has been accepted by the board of directors of the Meadville Unitarian Conference, which met April 3 through 5 in Pittsburgh, Pennsylvania.

Meantime, a goal of $14,000 was accepted by the Rev. Irving Murray for the First Unitarian Church of Pittsburgh, which thus became the first church or fellowship to make a goal commitment for the campaign.

Percival F. Brundage, Development Fund campaign chairman, speaking April 26 at the launching of the church's drive, commended the church for its vision and its willingness to undertake the program immediately. He expressed faith that there would be strong support for the Development Fund campaign at all levels of Unitarian organization — church, regional, and national.

Mr. Brundage also stressed the importance of the combined campaign for the denomination, emphasizing the long-range continental needs of Unitarian agencies and the benefits that would accrue to individual organizations.

I. Edward Optekar, Pittsburgh, was named regional chairman for the combined campaign; Wallace Adler, Shaker Heights, Ohio, chairman for churches and fellowships; and Noel Arthur, conference president, agreed to serve with Dr. Robert Killam, regional director, as *ex-officiis* members of the advisory committee for the combined fund canvass. Other members of the advisory committee include Mrs. H. Malcolm Priest, Pittsburgh, and Samuel M. Myers, Cleveland, Ohio; other appointments are being considered. Mrs. Priest also is a member of the executive committee of the Development Fund.

AREA UNITARIANS, UNIVERSALISTS MEET: Unitarians and Universalists of the Niagara Frontier met for a Spring banquet and worship service April 10 at the Unitarian-Universalist Church of Buffalo, New York. Dr. Dana McLean Greeley, president of the American Unitarian Association, was principal speaker. Participating New York societies were fellowships at East Aurora and Hamburg and churches at Amherst and Buffalo.

HOW TO RETIRE

What makes a retirement home more than a place to retire to, more than a boarding house for old folk, are questions being faced by the Unitarian Senior Housing Association of the Central District Conference of the Pacific Coast Unitarian Council. Replies to a questionnaire sent to persons on the mailing lists of all societies in the conference have developed information on Unitarian wants, needs, and preferences for the leisure years.

The questionnaire asked preferences as to location, type of quarters, extent of medical care, and how much down-payment and monthly living cost people were willing to pay. Answers from 336 persons show that most preferred to live within reach of the cultural advantages of a metropolitan area but not within the city itself. Most preferred living in a small apartment with kitchenette but favored a central dining room where they could eat at least one meal a day with other residents. Almost all desired that some medical facilities be available. The widest variation was seen in willingness or ability to pay.

Incorporation papers for the organization were filed June 2, 1958.

The fifteen members of the board of directors, all Californians, are representative of the San Francisco, Berkeley, Oakland, Palo Alto and Santa Cruz churches, and the Berkeley fellowship. Dr. Arnold Crompton, minister of the Oakland church, is chairman of the board; Mrs. Eunice Walker, Berkeley, vice-chairman; Mrs. Edith Coleman, Oakland, secretary; Howard Hauze, Berkeley, treasurer; and Louis Rice, San Francisco, is an additional member of the executive committee. Mail address is the PCUC office, 2441 Le Conte Avenue, Berkeley 9, California.

F. D. LION

ALASKA DATES CHANGED

Dates for the second annual All-Alaska Unitarian Conference, originally planned for June, have been changed to August 7 through 9. The conference will be held at Harding Lake, south of Fairbanks, where swimming and water skiing are attractions.

VARIED FARE AT CONFERENCES

A varied fare is in store for Unitarians at regional conferences and encampments scheduled during June and July. Major conferences scheduled:

Desert District, Pacific Coast Unitarian Conference — Arizona-New Mexico conference, June 6-13, Thatcher, Arizona.

Middle Atlantic States Council of Unitarian Churches — Religious education conference, June 9-14, Pocono Pines, Pennsylvania.

Pacific Coast Unitarian Council — Family Conference for Religious Liberals, June 20-27, Camp Radford, California.

Meadville Unitarian Conference — Summer institute, June 27-July 3, Chautauqua, New York.

Western Unitarian Conference — Lake Geneva Summer Assembly, July 5-11, Lake Geneva, Wisconsin.

Thomas Jefferson Unitarian Conference — Summer institute, July 6-12, Blue Ridge, North Carolina.

Western Unitarian Conference—Rocky Mountain Unitarian-Universalist Assembly, July 31-August 4, Estes Park, Colorado.

Area meetings in May included:

New Hampshire Unitarian Association — Annual meeting, May 16, Peterborough.

Southwest Conference, Pacific Coast Unitarian Council — Annual meeting, May 8 and 9, Pasadena, California.

THE CHURCHES

CHURCHES BUILD, BUY

Approximately fifty building or expansion projects of Unitarian churches in the United States and Canada were in various stages of planning or completion during the first half of 1959, indicating that the year will be one of the greatest of record for Unitarian construction.

The Department of Extension reported that new church buildings had been erected since May 1, 1958, at Palo Alto, Calif.; Evanston, Ill.; Davenport, Iowa; Bethesda, Md.; Birmingham, Mich.; Princeton, N. J.; White Plains, N. Y.; and Seattle, Wash. (University Church).

Several other churches were under construction or being planned and an undetermined number of congregations were building additions or purchasing auxiliary buildings to provide church school classroom space and other facilities.

Most recently dedicated is the novel $350,000 church plant of the White Plains Community Church, designed by Jules Gregory, Lambertville, N. J., architect. The modernistic plant includes an auditorium building and a fellowship hall, with a connecting structure housing offices and a kitchen, and five "cottages" housing religious education facilities, four of them for classroom use.

Another unusual project is the purchase by the Mount Vernon Unitarian Church of Alexandria, Virginia, of a ten-acre estate which includes four buildings, a greenhouse, a swimming pool, a 500-foot well, and a windmill. A club room in the guest house will be used temporarily as a chapel and other buildings, including the mansion, for church offices, classrooms, and a parsonage.

"Family dedication" of the modernistic new Unitarian Church of Davenport took place Easter Sunday, when it was occupied. Formal dedication is scheduled June 21. The diamond-shaped auditorium seats 200; an administrative wing is attached. The structure includes church school rooms, dining hall, and kitchen.

Formal dedication of the new $500,000 All Souls' Unitarian Church, Indianapolis, Indiana, is planned for June 14. The new $275,000 University Unitarian Church at Seattle was dedicated April 12.

Major projects in the construction or planning stages include a $500,000 church and religious education building for the First Unitarian Society of Wilmington, Delaware, for which ground was broken April 19; a three-unit, $420,000 church and religious education plant, designed by George Lykos for the First Unitarian Church of San Diego, California, for which ground was broken March 15; and a $200,000 edifice for All Souls' Unitarian Church, Kansas City, Missouri, construction of which has begun.

Construction is to begin in June on a "cottage plan" church plant for the First Unitarian Church of San Antonio, Texas. Four units will be built immediately, a second auditorium in about five years, and classroom cottages as needed.

Long Island churches and fellowships are especially active in building and expansion. The First Unitarian Church of Flushing has enlarged its chancel and added wing space for nine classrooms at a cost of $100,000. A $110,000 edifice is under construction for the South Nassau Unitarian Church, Freeport; designer is Francis X. Gina and Associates. North Shore Unitarian Church, Plandome, recently converted its manse to add nine classrooms. The Hollis Unitarian Church, Queens, has retained Blake and Neski, architects, to plan a new structure.

At Cincinnati, Ohio, ground was broken April 5 for a $100,000 building project of St. John's Unitarian Church, to include a new sanctuary and enlargement of church school facilities.

Other building and expansion developments include:

Phoenix, Arizona — Ten-acre site for new church building purchased.

Tucson, Arizona — Construction of six-room church school addition authorized by congregation April 13.

Berkeley, California — Plans drafted for building of new First Unitarian Church in Kensington after court ruling upholding right of University of California to acquire present church site by eminent domain.

Riverside, California—Architect sought after death of Frank Lloyd Wright, who had agreed tentatively to design new church building.

Denver, Colorado — Former church building site leased for ninety-nine years for construction of 25-story apartment hotel.

South Bend, Indiana — Congregation approved April 12 plans for a new building.

Bloomington, Illinois — Church built in 1868 sold for $57,000. Congregation plans to build on new site.

Chicago, Illinois — Drawings completed for two-stage building program of Beverly Unitarian Church to begin in late Summer.

Cohasset, Massachusetts — Basic plans for proposed new building under discussion.

Fairhaven, Massachusetts — Eight-room dwelling purchased for approximately $15,000.

Gardner, Massachusetts — Plans undertaken for $25,000 religious education building.

Harvard, Massachusetts — Construction begun on $81,000, one-story fellowship hall; occupancy planned in Fall.

Detroit, Michigan — Plans being perfected for new building to provide religious education and office space for Northwest Unitarian-Universalist Church.

Lincoln Nebraska — $11,000 site purchased for new church building.

Concord, New Hampshire — Plans for new church reported near completion; construction expected to begin about June 10.

Keene, New Hampshire — Plans accepted April 7 for $100,000 two-story addition to provide classroom and office space.

Nashua, New Hampshire — Church school building under construction.

Providence, Rhode Island — New Westminster Church chapel in East Greenwich dedicated April 5; former edifice in Providence sold, reportedly for $45,000.

Charleston, South Carolina — Vestry authorized to proceed with plans for $34,000 Augustus H. Jones Memorial Parsonage.

Austin, Texas — Site purchased for church building.

Dallas, Texas — New Irving Unitarian Meeting House dedicated February 1.

Burlington, Vermont — New church school unit completed.

Richmond, Virginia — Purchase voted of nine-room dwelling to provide nine classrooms.

Spokane, Washington—$100,000 building fund to be raised for construction of new chapel.

Port Credit Ontario—Building project begun by Unitarian Church of South Peel.

KING'S CHAPEL (1686) Corner Tremont and School Sts. Dr. Joseph Barth, Minister. Sunday Morning Service at 11 o'clock. Open daily 9 A.M.-4 P.M.

THE UNITARIAN CHRISTIAN

A national magazine published quarterly by Unitarian Christian Fellowship

PURPOSE: 1. To serve as a medium for all peoples who believe that the message of Jesus Christ in its simplicity and beauty is this world's greatest need.

2. To strengthen the common bond of fellowship and good-will between our churches with special emphasis upon the liberal Unitarian covenant — *"In the love of truth and the spirit of Jesus Christ we unite in the worship of God and service to man."*

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The Unitarian Christian
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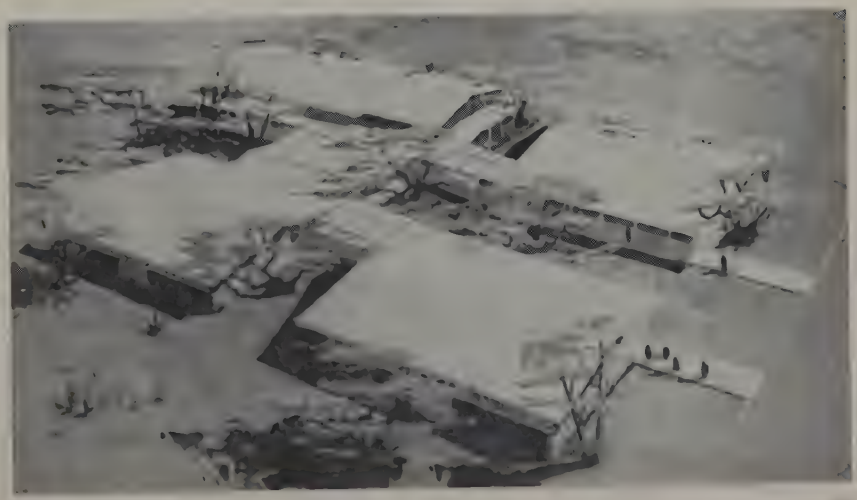
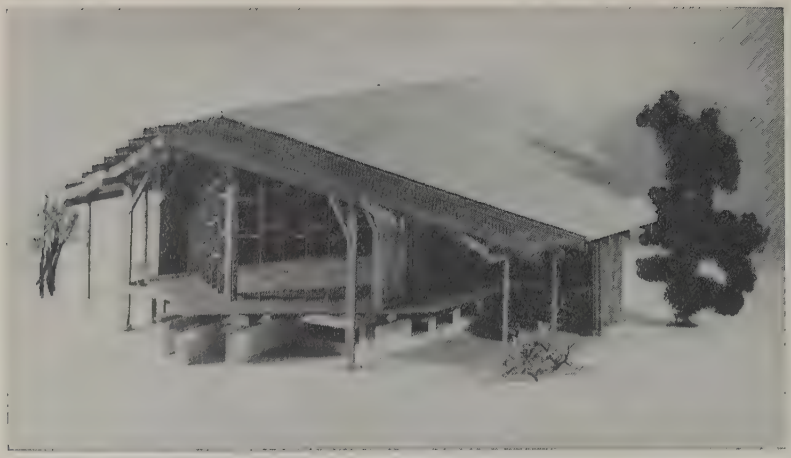
NEW UNITARIAN CHURCHES

Among new Unitarian churches built, building, or planned are Community Church, White Plains, New York (top); St. John's Unitarian Church, Cincinnati, Ohio (upper center, left); Unitarian Church of San Diego, California (upper center, right); First Unitarian Church of Wilmington, Delaware (lower center, left); Tennessee Valley Unitarian Church, Knoxville, Tennessee (lower center, right); and First Unitarian Church, San Antonio, Texas (bottom).





FELLOWSHIP BUILDS AT CHARLESTON: Construction is in progress on a new building for the Kanawha Valley Unitarian Fellowship, Charleston, West Virginia, a model of which is pictured above. Meetings are being held in the building, though it is incomplete. A $6,000 loan from the American Unitarian Association will assist in financing. Members of the fellowship have done almost all the construction work.

THE FELLOWSHIPS

FIFTY-FELLOWSHIP YEAR

More than fifty new Unitarian societies were organized in 1958-59, a record number for one year in the history of the American Unitarian Association. Munroe Husbands, AUA fellowship director, reported a total of fifty-five from May 1, 1958, to April 29, 1959. At least seven other groups were meeting and likely to apply for affiliation soon.

Mr. Husbands said that sixty new fellowships would be the Department of Extension's goal in the 1959-60 fiscal year. He predicted that addition of a new member of the staff to work with fellowships, which has been authorized by the AUA board of directors, would enable the department to meet the goal readily.

The greatest number of fellowships to affiliate in any previous year was 43 in 1957-58.

Twenty fellowships have been added to the rolls since the February meeting of the AUA board. Their locations: Douglas and Thatcher, Ariz.; Burbank, Redlands, Del Mar-Solana Beach, Lancaster, and Pacifica Calif.; Dover, Del.; Marion, Ind.; New Orleans, La.; Benton Harbor, Mich.; Reno, Nev.; Durham, N. H.; Toms River, N. J.; Kingston, N. Y.; Fayetteville-Fort Bragg, N. C.; Pendleton and Roseburg, Ore.; Walla Walla, Wash.; and Greendale, Wis.

Formation of eighteen of the fifty-five fellowships resulted from a Fall field trip by Mr. Husbands to the Pacific Coast and far Southwest.

Fifty-one of the new fellowships are in the United States, three in Canada, and one is in Mexico. The latter is a second fellowship in Mexico City.

Eleven of the new societies are in California; four in Oregon; three each in Alabama, Florida, and Michigan; and two each in Arizona, New Jersey, North Carolina, Ohio, Pennsylvania, Tennessee, Texas, and Washington. The others are widely scattered.

There were 282 active fellowships as of April 29. The list has been increasing steadily since the fellowship organization program was begun in 1948. It suffers attrition from occasional failure of a fellowship; approximately 10 per cent of the societies organized eventually disintegrate or disband. It suffers another kind of attrition, too: "graduation" of fellowships to church status; thirteen became churches during the year 1958-59.

Hotel Bellevue

On Beacon Hill, Boston

Next to State House

Single Rooms with Bath, $6.75 up

MASSACHUSETTS' FIRST FELLOWSHIP FORMS

After more than 170 years of Unitarianism, Massachusetts may have its first fellowship. A group meeting at Falmouth, on Cape Cod, set up a temporary organization in mid-April. It draws membership from Falmouth, Woods Hole, and Otis.

Massachusetts "went Unitarian" back in the days of Channing and Emerson. Since then, commons and cowpaths about the state have been well-nigh dominated by weathervane spires and, in latter days, Wayside Pulpits.

When the fellowship movement began in 1948, it appealed largely to communities outside Massachusetts. And although the state has the largest number of Unitarian churches of any in the nation, it remains without a fellowship pending Falmouth's affiliation.

ACTION BACKS AUA STAND

The board of directors of the Corpus Christi, Texas, fellowship has voted to implement the stand of the Unitarian denomination in favor of planned parenthood by supporting and encouraging the newly incorporated South Texas Planned Parenthood Center.

Members of the Women's Alliance of the fellowship are leading a city-wide drive for funds for the center. They have assisted in such activities as game parties for fund-raising purposes.

PLANT TREES IN OREGON

West Hills and Eastrose Unitarian fellowships in Oregon joined on Easter Sunday to plant one thousand Douglas fir seedlings over an area razed by fire five years ago.

The tree-planting service was conducted by Dr. David Gunberg of West Hills and Leonard Hunting of Eastrose.

TO KEEP THEM SEPARATE?

Meeting place of the Unitarian Fellowship of Chemung Valley, Elmira, New York, is at Church and State Streets.

THE UNIFYING LIGHT

Sir Arthur Eddington, famous English astronomer, has stated that the inner light that George Fox and many others have emphasized and the external light of physics and astronomy in some way must be identified. Floyd Irving Lorbeer, M.A., B.D., has attempted to do this both in prose and poetry. In prose read THE PHILOSOPHY OF LIGHT (265 pages, cloth $2.50). In poetry send for THE OCEAN OF LIGHT (cloth $2.50, paper $1.50). In the words of Tennyson, is there *ONE GOD, ONE LAW, ONE ELEMENT?* Is there one word that can help greatly to bring unity and the reality of God to this divided world? Discounts given to libraries and to college teachers. Free brochure available.

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THE MINISTRY

MEADVILLE SALARIES RISE

The average minister's income in the Meadville Unitarian Conference is $8,371, an increase of $545 from a year ago and $1,361 from three years ago, Dr. Robert Killam, Shaker Heights, Ohio, regional director reported at the annual meeting of the conference April 4 at Pittsburgh, Pennsylvania.

The increase, Dr. Killam said, "is gratifying, but it is still not good enough. There are still churches in the area whose salaries are at a level of bare subsistence."

Dr. Killam noted that the average minister in the region "has invested a total of 12½ years in the profession, in addition to his minimum of six years of education," and warned that such a situation did not make the ministry attractive.

"The competition is keen these days for bright young men," he said. "Business, industry, and the other professions are taking many men who would make fine liberal ministers. Some of these men would undoubtedly enter our ministry if they felt that they could afford to do so. But the promise of an annual income of $8,400, after twelve years of service, will not attract them."

Dr. Killam urged Meadville Conference congregations to raise their ministers' salaries before their ministers decide to leave.

"Much as we regret them," he said, "ministerial resignations do more to help the salary situation than any other factor. When its minister leaves, the church, nine times out of ten, discovers that it will have to raise the salary by a figure between $1,000 and $3,500 in order to secure a satisfactory successor. Thus the resignation succeeds in raising the salary when knowledge of the needs of the minister and his family has had no effect." The church, he added, then "finds out how cheaply it has been buying competent leadership."

Dr. Killam noted that the salary figures cited include not only cash but also parsonage rental, various allowances, pension contributions, and social security.

There are twenty-three ministers serving societies in the Meadville Conference. The conference board of directors has urged churches to review ministers' salaries annually and seriously consider the possibility of increases.

Dr. Killam's report showed that eight of the ministers were receiving more than the average income and fifteen were receiving less. The maximum was $17,032 and the minimum, $4,060. Five of the twenty-three incomes were in excess of $10,000. Twelve societies provided parsonages and most of the others, housing allowances.

The conference includes thirty-eight societies in Ohio, New York, Pennsylvania, West Virginia, Ontario, and Quebec.

Official Photograph, U.S. Navy

VISIT ABOARD SHIP: The Rev. Ross Allen Weston (left), minister of the Unitarian Church of Arlington, Virginia, is shown talking with Capt. J. M. Lee, USN, on the bridge of the USS Northampton, during a recent visit to the ship. Captain Lee, commanding officer of the Northampton, is a member of Mr. Weston's congregation.

OF THE MINISTERS

Quincy, Mass., Bradford E. Gale installed, March 22.

Salem, Mass., John K. Hammon installed, May 3.

Washington, D. C., Duncan Howlett installed at All Souls Church, May 10.

Lynn Partridge called to *Nyack, N. Y.*

Hugh Kennedy called to *Alton, Ill.*

George F. Patterson died March 29.

TWO TO LECTURE AT CHURWALDEN

Two American Unitarian ministers will be lecturers in Summer study courses at Albert Schweitzer College, Churwalden, Switzerland. They are the Rev. Edward A. Cahill, Atlanta, Georgia, and Dr. Sidney L. Freeman, Charlotte, North Carolina.

Lecturers for a study course on "Philosophy and Religion—Enemies or Friends?" to be offered July 13 through 25 will be Dr. Jakob Amstutz, Bern, Switzerland; the Rev. H. Stewart Carter, Cambridge, England; and Mr. Cahill.

Lecturers for a course on "World Religions — Bridge or Barrier to World Unity?" to be offered August 2 through 14 will be Dr. S. van der Woude, Amsterdam, The Netherlands; Dr. Heinz Zwicker, Zürich, Switzerland; and Dr. Freeman.

NEW MINISTERS' SEMINAR

About thirty men have been invited to attend the annual New Ministers' Seminar to be conducted June 15 and 16 by the Department of the Ministry of the American Unitarian Association in Boston. Included will be twenty-seven theological school graduates and men admitted to ministerial fellowship in the past year.

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MINISTER SERVES IN LEGISLATURE

The Rev. John C. Agnew, minister of the Channing Memorial Unitarian Church, Newport, Rhode Island, is believed to be the first full-time minister to serve in his state's General Assembly for more than a half century.

Mr. Agnew, 38, is a Democrat. In the 1880's, another Unitarian minister, Dr. Augustus Woodbury, Providence, was a Republican member of the Rhode Island House.

Mr. Agnew began serving his first term as a representative from Newport's Third District in January. Voters gave him a resounding plurality.

Mr. Agnew became minister of the Newport church in 1955 after graduation from Harvard Divinity School. He was appointed to fill a vacancy on the city's redevelopment council in 1956, thus coming to public attention. The same year, he was a delegate to the Democratic national convention.

Before becoming a candidate for the General Assembly, the Providence *Journal* reported, Mr. Agnew obtained the approval of the church's trustees "whom he facetiously described as rock-ribbed Republicans." Mr. Agnew told the *Journal* that none of his parishioners ever had brought up the subject of his political affiliation and that he had not, either.

WHO IS TO BE JUDGE?

A Statement made by the Rev. L. Wendell Hughes, minister of the First Unitarian Church of Dayton, Ohio, before the city commissioners of Dayton opposing any ordinance to ban indecent literature was given wide publicity and stirred a "letters to the editor" controversy for several weeks.

A "committee for decent literature" had proposed a "model" ordinance to ban lewd publications. After Mr. Hughes' appearance, the commissioners deferred action.

Referring to the power to judge what literature should and should not be offered for sale, Mr. Hughes asked, "Who is to be the judge?"

"I don't want to see this power put in the hands of any individual or group," Mr. Hughes added. "Possibly the Bible . . . can be looked upon as indecent literature."

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STARR KING PLANS SUMMER

Dr. Robert B. Tapp of Saint Lawrence University Theological School and Dr. Robert L'H. Miller of Crane Theological School, Tufts University, will be visiting seminar leaders at the 1959 Summer session of Starr King School for the Ministry, Berkeley, California, Dean Josiah R. Bartlett has announced.

The Summer session will feature a laboratory school in religious education and a "sermon clinic" under the guidance of Ward E. Tabler of the speech department, University of California.

Dean Bartlett stated: "We have three aims in our summer session: First, to bring together faculty and students from our sister theological schools, so that they may get to know each other, and to build a fellowship for our future ministry and common standards of excellence. Second, to give religious education directors and ministers a chance to 'dig deeper' into the basic issues of this field. Third, to provide our own students a chance for year-around study, so that, by using Summers, they may achieve what amounts to a four-year course of study in three calendar years."

Professor Tapp has been invited to give a six-week course in introduction to the philosophy of religion. Dr. Miller will head the religious education offering, with the assistance of Prof. Horton Colbert of the Starr King School.

Summer school dates will be June 22 to July 10 for the first session and July 13 to 31 for the second.

Details may be obtained by writing Dean Bartlett, Starr King School, 2441 LeConte Avenue, Berkeley 9.

MINISTER AIDS SEARCH

The Rev. George C. Whitney, minister of the Unitarian Church of Tucson, Arizona, has been named a member of a five-man advisory committee on search and rescue by the Pima County sheriff's office.

The appointment came after a widely-publicized search for three Boy Scouts lost in Madera Canyon in which Mr. Whitney coordinated a radio network. Mr. Whitney is a "ham" radio operator.

THE LAITY

DEATH TAKES A GENIUS

Frank Lloyd Wright, a man whose genius influenced architecture throughout the world, died April 9 in Phoenix, Arizona.

Mr. Wright was born June 8, 1869, son of a Welsh Unitarian minister. He was an honorary member of the Unitarian Laymen's League.

He was responsible for the design of some of the most famous and revolutionary buildings in the world: the Imperial Hotel in Tokyo; the Robie house in Chicago; his home, Taliesin East, near Spring Green, Wisconsin; and the nearly-completed Guggenheim museum in New York City.

At his death, he was America's, possibly the world's, most celebrated architect. He had received awards from eight nations, and had been given gold medals by the King of England and the American Institute of Architecture.

But with the world's accolades went the world's scorn. His ideas were attacked as egotistical, impractical, and his buildings have been called "monstrosities of material and form."

His private life was subject to strife, crippling debt, and tragedy. His defiance of convention attracted sensational publicity. But he answered his critics as he explained to one of his sons:

"The faith that is in me may be unable to go with laws, but it is never lawless."

Mr. Wright was buried April 12 at Unity Chapel, near Taliesin East. The Rev. Max Gaebler, minister of the Madison, Wisconsin, church, which Mr. Wright designed and of which he was a member conducted services.

"A great man, a great artist, but more than that a beloved husband, father, and friend," Mr. Gaebler said in eulogy.

LRY SPEAKERS NAMED

The Rev. William P. Jenkins, Rochester, New York, will be theme speaker for the college division and the Rev. C. Leon Hopper, Jr., executive director of Liberal Religious Youth (Unitarian-Universalist), for the high school division at the LRY continental convention August 29 through September 5 at Lake Couchiching, Ontario, Canada. Theme will be "Use of the Past — Forward From What?"

The convention will mark the tenth anniversary of the vote by the American Unitarian Youth to hold a joint convention with the Universalist Youth Fellowship which opened the path to merger of the two groups. That vote was taken at a convention also held at Lake Couchiching, one hundred miles north of Toronto.

Workshop leaders at this year's convention will include the Rev. Charles Eddis, Montreal, Quebec, Canada, who was elected president of AUY at the convention ten years ago; the Rev. Howard Box, Ottawa, Ontario, Canada; the Rev. Christopher Raible, Jamestown, New York; the Rev. John Kolbjornsen, Williamsville, New York; and the Rev. Max Coots, Canton, New York.

Convention commissions will discuss the Joint Merger Commission report, affiliations, denominational affairs, by-law changes, the Channing-Murray program, high school programs, and federation officers.

Julia Gibson, Ottawa, will be convention co-ordinator and Neil Maurer, Springfield, Massachusetts, convention manager.

HELEN W. GREENWOOD

At rare intervals we find a person who is like himself and no other; whose individuality is clear, true, and inimitable. Such was Helen Woodward Greenwood, former executive secretary of the General Alliance of Unitarian and Other Liberal Christian Women, who died April 2 at her Fitchburg, Massachusetts, home.

Born seventy-nine years ago in Leominster, Massachusetts, she was reared in the Unitarian church, to which she gave lifelong, unswerving loyalty. She was a co-founder and served as chairman of the Harriet Holden Evening Alliance there.

She became executive secretary of the General Alliance in 1926, and was valued by the presidents with whom she worked for more than twenty years because of untiring devotion, knowledge of details and procedures, shrewd and kindly estimate of people, conscientiousness beyond the call of duty, and an ever-present sense of humor. Unitarians from all parts of the country knew her and felt more at home for seeing her at headquarters.

Miss Greenwood was fond of the Isle of Shoals, where she attended conferences for many years. The chapel service there has been enriched by her hymn, and the beauty of the place and its associations found expression in her poems.

Miss Greenwood retired from the executive secretaryship in 1947, but continued to follow the work with great interest. Shortly after retirement, however, she fell and suffered a hip fracture so serious that it seemed doubtful she could walk again. Grit, which made her persistently exercise one toe when she could do no more, got her finally on her feet again and walking.

Her friends realize that the personality that was Helen Greenwood cannot be contained in words. S.C.

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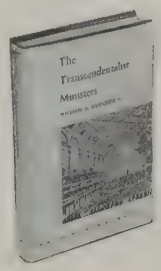
THE TRANSCENDENTALIST MINISTERS

by

William R. Hutchison



This book, awarded the Brewer Prize by the American Society of Church History, is a study of the efforts of the Transcendentalists of the New England Renaissance to reform the Unitarian Church. Scholarly interpreters have, in general, agreed on the basic religious orientation of the Transcendentalist Movement. Mr. Hutchison, however, believes that it was far more than a tendency to appraise the universe in terms of an intuitive faith. Most of the men closely associated with the Movement in New England were Unitarian ministers, and he has concentrated on their attempt to apply transcendental thinking to theology and to the everyday problems of the parish ministry. At the same time he has produced a sympathetic appraisal of the conservative Unitarian position in his review of the so-called Transcendentalist Controversy.

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There are now more than two hundred groups for youths in their early 'teens in Unitarian churches. Previous to 1956, when Miss Harrison began her work with the CLC, there had been no organized national activity for junior high youth in Unitarian churches.

The junior high work department publishes fourteen pamphlets for junior high youth and five for adult advisers. Many of the materials for junior high youth are written by the young people themselves.

A number of Summer institutes provide special programs for junior high youths. Several Summer camps are sponsored exclusively for them.

FERRY BEACH PLANS LAID

Parents, teachers, religious education committee members, and children will find features designed for their interests at the Ferry Beach Religious Education Institute, July 25 to August 1, Saco, Maine.

Dr. Angus H. MacLean, dean of the Theological School, St. Lawrence University, will deliver morning talks on the theme, "The Religion in Our Education." Royal H. Cloyd, director of the Department of Adult Programs, Council of Liberal Churches (Universalist-Unitarian), Inc., will lead evening discussions.

There will be workshops for teachers, superintendents, and religious education committee members, and an activity school for children of persons attending the institute.

Information may be obtained by writing Mrs. William A. DeWolfe, 26 Kenneth Court, Stoughton, Massachusetts.

ADULT COURSES POPULAR

More than 400 churches and fellowships had subscribed before May 1 to the *Beacon Twenty-Five* series of adult education courses and approximately 1,800 participants' packets for the first unit, "An Introduction to Unitarianism," had been ordered.

An early-March tally showed that of 326 subscriptions, 146 were from Unitarian churches, 88 from Unitarian fellowships, 23 from Unitarian-Universalist churches, one from a Unitarian-Universalist fellowship, 46 from Universalist churches, and the remainder from unclassified subscribers.

Two other units of the series, which is to be expanded over a ten-year period, were in preparation. One of them, "Our Hope for Earth (The United Nations)," was for early release and the other, "An Introduction to Universalism," in the Fall.

A unit planned for release next Spring is intended to help parents share their experiences with children asking difficult questions.

Materials are prepared by the Adult Programs Department, Council of Liberal Churches (Universalist-Unitarian), Inc., and Royal H. Cloyd, director. Information is available from the department, which may be addressed at 25 Beacon Street, Boston 8, Massachusetts.

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NECROLOGY

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Mr. Steeves was born June 1, 1892, in Fairfield, Maine; was educated at Colby College, and died February 4, 1959, in his native state at Augusta. He was ordained September 22, 1922, as a Congregational minister at Gray, Maine.

Having been reared as a member of the Universalist Church of Fairfield, he was superintendent of the Sunday school there for a time. During World War I, he was secretary for the YMCA at Camp Devens. Then, from 1919 to 1930, he was a minister in the Congregational denomination.

For ten years, 1930-40, Mr. Steeves was minister of the First Parish Church in Leicester, Massachusetts. On April 28, 1940, he was installed as minister of the First Congregational Society (Unitarian) in Leominster, Massachusetts, where he served until retirement in September, 1957. There, his flourishing church and Sunday school were his pride and joy.

Mr. Steeves was no less valuable to the county of Worcester than to his own church. From 1942 to 1950, he was secretary and treasurer of the Worcester Conference and in the latter year was elected its president. As the senior minister of the Worcester Association, he was moderator from 1951 to 1957. That ancient society, founded in 1725, for 235 years has kept the ministers and churches of the county inspired, steadfast, and true. Mr. Steeves upheld that tradition.

He was the son of Frederic and Ellen (Donnolly) Steeves. He married Elizabeth, daughter of S. Addison and Elvira (Libby) Vosmus, December 24, 1916. Two of their sons are in our ministry: Addison Eliot Steeves at the First Church in Dedham, Massachusetts, and Bertrand Harlow Steeves at the First Church in Newburyport, Massachusetts. The other children are Frederic Vosmus Steeves, Earle Raymond Steeves, and Mrs. Priscilla Robinson.

Earle Steeves was a vital, courageous, friendly personality to whom all the members and childen of his church were drawn and to whom he always gave the best that was in him.

"The love of Christ, with his apostles twelve,
He taught, but first he practiced it himself."

F.L.W.

ROBERT MURRAY PRATT

Robert Murray Pratt was born January 5, 1878, in Liverpool, England and died December 23, 1958, in Mountain View, California. His varied and meaningful career followed graduation in 1899 from Owen's College, Manchester, England where he received an A.B. degree.

His first employment was with the British West Africa Exploration Company, which sent him to Africa to explore and open trading posts on the Niger River. Many of the posts which he established, then far from civilization, have become thriving cities.

The Boer War broke out while he was stationed in Africa, and he served his country with distinction, winning the Victoria Cross. Because of illness from black water fever, he was sent home to England. He became interested in teaching and preaching and entered the Wesleyan ministry, hoping to return to Africa as a missionary. Unable to pass health requirements, however, he gave up missionary plans.

Soon his interest was awakened in the United States and he moved to North Dakota. There he established numerous Methodist churches and in 1908 married Vera Ann Shinn. In 1910, he was ordained in the Congregational Church and served that denomination until 1927, when he became associate pastor of a non-denominational church in East Lansing, Michigan.

In 1931, he entered the Unitarian ministry and served our churches with devotion and wisdom. His pastorates included Salina, Kan.; Keokuk, Iowa; Quincy, Ill.; the Avalon, California, Community Church; and Long Beach, Calif. He retired from Long Beach to Mountain View.

After retirement, he was in demand as an interim minister and served churches in Eugene, Oregon, and Sacramento, Belmont, Sunnyvale, and San Jose, California.

Mr. Pratt was deeply revered as a man of rare insight, wisdom, and affection. His religious insights affirmed the creative capacity which is found both in the universe and in man.

J.A.K.

BOSTON, MASS. — ARLINGTON STREET CHURCH, opposite the Public Garden. Rev. James P. Wilkes, Acting Minister, Mrs. Talbot Pearson, Director of Religious Education. Sunday Morning Service, 11:00 A.M.; Church School, 10:45 A.M.; High School Age Group, 3:30 P.M.; College Age and Young Adults, 6:00 P.M. Regular Tuesday Program; Chapel services 6:00 P.M.; Community Supper 6:45 P.M.; Public Forum, 8:00 P.M.

UNITARIAN: One who denies the divinity of a Trinitarian.
UNIVERSALIST: One who foregoes the advantage of a Hell for persons of another faith.
ORTHODOX: An ox wearing the popular religious yoke.

• *Obtain these and other definitions in Ambrose Bierce's* THE DEVIL'S DICTIONARY, *$1.30. Also, don't overlook these:*

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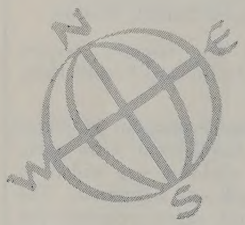

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ANNUAL MEETING of the Isles of Shoals Unitarian Association, on Star Island, Sunday morning, July 19, 1959. Conference sponsored by the Isles of Shoals Unitarian Association.

Co-chairmen: MRS. FRANK B. FREDERICK, Milton, Mass.
BEN H. BAGDIKIAN, Providence, R. I.

Frankly Speaking

We were in Houston, Texas, for the meeting of the Southwestern Conference, and Charles Manker reported to us that his church in El Paso and the Albuquerque and Tucson and Phoenix churches and twenty-six fellowships have formed the Desert Conference. Ross Weston remarked at once that, of course, they are the oases in the desert.

I remember when driving across that same desert how oppressive the heat was, and how parched our throats became. But the whole of mankind is similarly thirsty for love and truth and righteousness and peace, and across this continent and around the earth liberal religion must be quick and constant in quenching that thirst. All of us need to have the enthusiasm for the performance of our total mission that these new groups are manifesting in their first organization together.

Our movement is an oasis in a world of hate and superstition and hypocrisy and war. And I would suggest, frankly speaking, that we should not be satisfied just to let men drink and rest where the water bubbles up and the grass grows green, but we should also irrigate the arid lands: this means that we should preach our good news and extend our mission to every community in the land and every quarter of the globe. There are cities and towns in America where a liberal religious group is still needed, and would be very welcome, and it is our task to see that these cities and towns have "channels for the streams of love, where they may broadly flow." My brother returned recently from a month in Bangkok, where he was assisting with metropolitan planning; and he told me that he thought we could start a fellowship, if we would, in Bangkok. Why should we wait? Ours is not a message just for the Back Bay of Boston or for the Bay Area in California or for the United States alone; it is a message for all mankind.

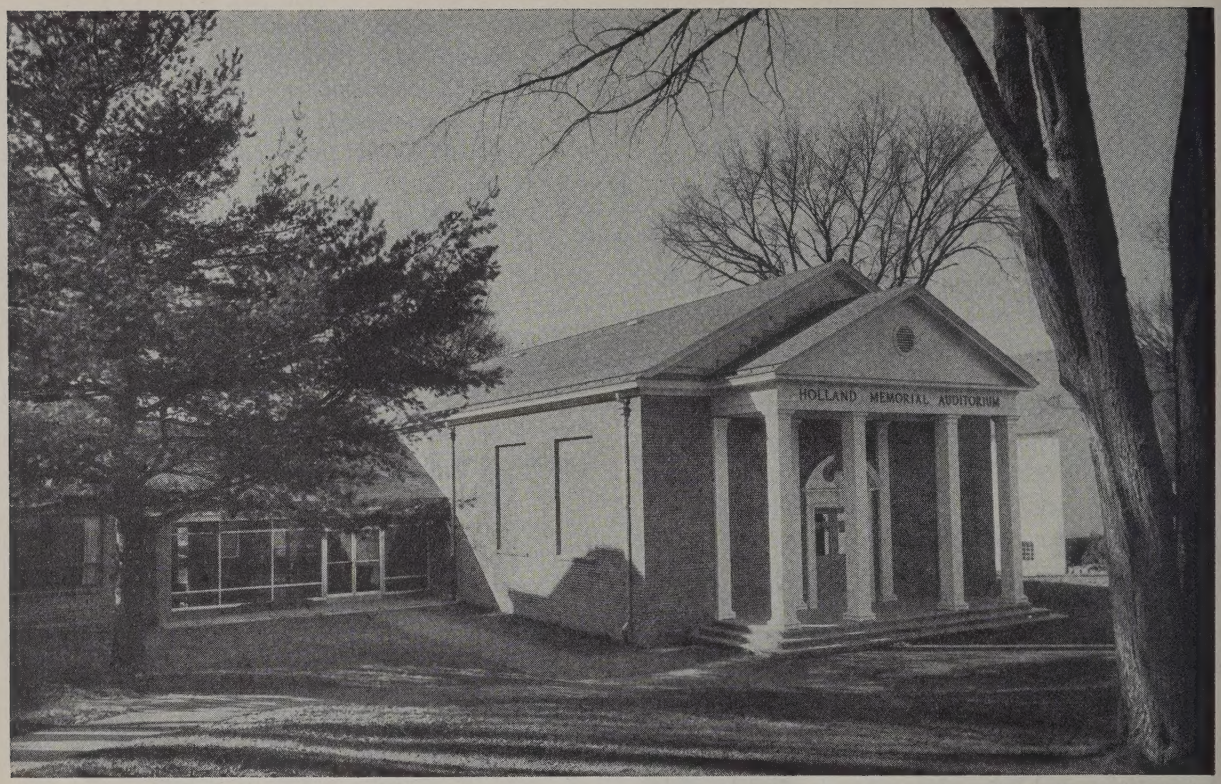
Early in this century we did more missionary work beyond the bounds of our own continent than we have done in recent years. Sometimes we think of our Unitarian Service Committee as our missionary agency, and it is through that committee that we extend the hand of friendship and offer humanitarian assistance to peoples all over the world. The committee's work is completely and most commendably non-sectarian. But the faith that inspires that non-sectarian service needs to be spread, too. "A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit." And if there is no tree, there will be no fruit.

Abraham Lincoln and his friend Henry W. Bellows, of All Souls Church in New York and head of the United States Sanitary Commission, and Peter Cooper and Susan B. Anthony and Jane Addams and Albert Schweitzer all have had a profound personal religion behind and within the good works that they have rendered to mankind. It was this religion that inspired their idealistic and sacrificial living. And our total civilization today cannot survive or progress except by the vision of such a religion, or by the living waters of a dynamic faith.

We do not believe that we have the whole truth, or that the soul of a man is damned who is ignorant of our religion, on the one hand, or has rejected it, on the other hand. We realize that he can be a Shaker or a Shintoist and still be a good and a happy man and saved in the sight of God; and there is no magic in ecclesiastical membership or rites of any kind. But we think that any man will be better and happier with our freedom and our commitment; and so when we pray, we pray not just for ourselves, but for others, and for liberal religion from Manitoba to Mexico City and across the seven seas; and when we give, we give not only to support our own local church or fellowship, but to strengthen all our churches and fellowships, wherever they may be, and to create new ones; and when we labor, we labor not only in our own vineyard, but for the kingdom of God on Earth.

We had better pursue our opportunity and our duty in Bangkok and Tokyo and Johannesburg and Buenos Aires. It is our task to refresh mankind with the waters of a free faith, until "the desert shall rejoice, and blossom as the rose, and the wilderness and the solitary place shall be glad for them."

DANA MCLEAN GREELEY



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